

International Journal of Religious Education

October 1941



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International Journal of Religious Education

Volume 18

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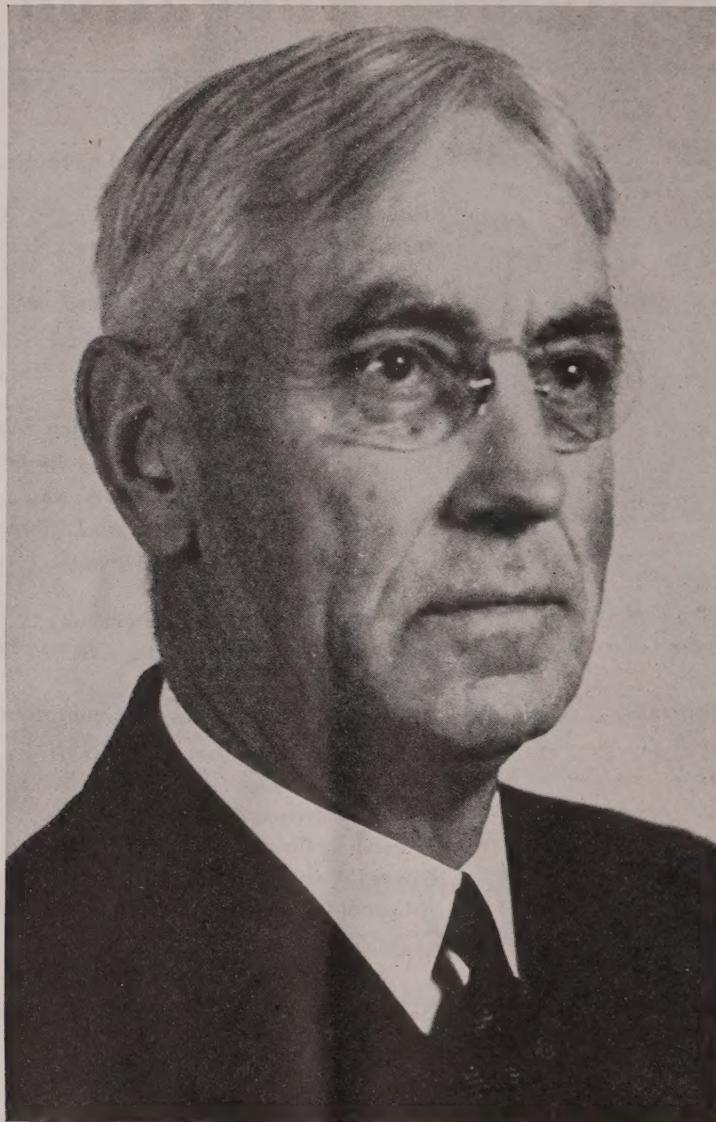
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Russell Colgate

May 6, 1873 - July 31, 1941

*God send us men of steadfast will;
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, his work to do.*

*God send us men with hearts ablaze;
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the State.*

FREDERICK J. GILLMAN

Editorials

Dynamite or Dynamos?

THERE IS positive and serious danger in the widely accepted half-truth that democracy is to be defended and civilization saved by dynamite—by aeroplanes, bombers, battleships and instruments of war—alone. Somehow, every citizen and every lover of freedom must become aware of a deeper truth embodied in the obligations of democracy and of Christian morality, and each must become a human dynamo to establish righteousness, justice, truth and good will actively throughout the whole human brotherhood.

Twenty centuries ago the Master-Teacher revealed with simple, yet amazing clearness, the infinite worth of every individual in God's good world. His teaching had power because of its essential truth, and therefore struck a responsive chord in people of varying color, race and creed. The common people heard him gladly, because this message inspired them to new courage, larger hope and worthier motives for everyday living. His intimate followers became possessed of that main truth and caught his spirit. Though they were "unlearned and ignorant men," they were soon transformed and became human dynamos of whom it was written, "These Christians have turned the world upside down." Men of such vision and passion and power are needed more than ever to save our day.

The founders of this country and the framers of our constitution saw clearly the need for emphasizing the rights and responsibilities of every individual that the young democracy might flourish and expand. But somehow, in the process of growth and in the prosperity attending our efforts, we have strangely turned aside to think more of our stupendous resources, our marvelous institutions, our expanding commerce, our awe-inspiring inventions and discoveries in the realm of science, our national prestige—to the point where the individual is merely a small cog in the big machine and human personality not infrequently regarded as an unimportant factor. It is that central truth in the teaching and personal work of Jesus that must be reclaimed and re-interpreted for our day by a thoroughly awakened and a united Church if the inner citadel of our democracy is to be made secure.

Never in her history has the Church had such resources at her command. Profound scholarship, successful educational methods, the prestige of the best in her traditions, competent and self-forgetful professional leadership, stupendous material equipment in buildings and administration—all these are ours to build on.

More than ever in our time the Church's distinctive message is being recognized and with increasing insistence demanded by statesmanlike and prophetic analysts of the contemporary scene. But with no uncertainty in their declarations, these physicians to a sick and crumbling world order demand the positive note and forward-looking action that will get to the roots of our social, economic, and spiritual needs. The task is so overwhelming that it will take *all of us*, lay and professional together, and *all of our best*. A really vital religious leadership can save the situation if it can permeate into every corner and into every relationship in our land. The dynamos needed are already here—in every church, in every community.

Through the influence of a truly awakened church they can be turned on.

Happily the process has already begun. After years of cooperation educational leaders of our Protestant churches find that they can work more effectively together than separately, that in fact their denominational efforts are strengthened by the wider associations they have, and they are ready to call the forces of the Church, not to a retreat, but to a United Christian Education Advance. They believe that in this well-planned enterprise the churches may significantly help in a time of national emergency. Christian laymen are being called together to raise their voices, to pool their experience, to exert their influence, to dedicate their resources, as never before, to a deep-rooted and all-comprehensive Laymen's Crusade, that will eliminate some of the undesirable features of historic movements and at the same time engender a spirit supremely needed today.

Think what the lay membership of the Christian churches of America can do. With the resources of modern radio, motion pictures, and the press; with thousands of churches and character building agencies clearly seeing the need of working together to raise the levels of individual, home, community and national life—actually and practically coordinating their efforts for human betterment; with all conditions right for welcoming a new accession of lay leadership whose financial support makes so much good work possible; what could not the strong influential laymen of our churches accomplish here in America during the next five years? They are the veritable dynamos of each community. They are indispensable if spiritual illiteracy is to be checked in our land and solid foundations of Christian citizenship securely laid.

Those early Christians, laboring under limitations far more serious than any we shall ever have to face, literally turned the world upside down because they believed they were a part of a great cause. With millions of Church members, each one a potential dynamic center for all that is worthy in American life, is it too much to expect that each will do his part now to turn the world of our time "right side up"? Christian laymen in our churches today have the power and the ability to make this land what we all believe God would have it become. Are we ready to apply that ability, that power, those resources entrusted to us? Or must we have bombers and air-raids and destruction everywhere before we "come alive" to the fact that we are all "workers together with God"?

The "expulsive power of a new affection" which each human dynamo may help to generate in others will prove far more enduring and effective for good will than all the explosive dynamite of all the centuries. Let Christian laymen try intelligently, enthusiastically, unitedly to make their gospel work—let them each become the dynamos needed to get the start—and it will be found that at least *some* of the complicated problems of our democratic life will disappear and *some* of the international confusion will fade away. We begin where we are, as we discover needs. We begin now, before it is too late. A time of "crisis" certainly spells "opportunity" for members of the Christian Church.

C.M.W.

Religion in public education?

A forum on a problem of great importance

In the September Journal Dr. Coe and Dr. Johnson separately expressed their opinions as to the advisability of teaching religion in the public schools. In the columns

below each replies to the other's statement. Comment and questions for further development are invited from the readers. Send to the Journal office.

Can religion itself trust democracy?

By GEORGE A. COE*

DR. JOHNSON'S proposals are substantially these: Include religious institutions along with others in the social studies of the public school; include the Bible in the study of literature; discuss controverted questions instead of ignoring them; abandon the dualism of sacred and secular; do not teach either dogmas or any alleged "common denominators" as trusts to be believed; and, finally, let local conditions determine the extent of the application of these plans.

As far as these proposals go, they seem to be pointed in the right direction. To a very moderate extent some of them can be adopted now; in fact, appreciative references to religion and the Bible, *provided that they are not too specific*, create little difficulty. But difficulty arises as soon as this kind of subject matter is subjected to the detailed scrutiny that good teaching requires. Good teaching with respect to religious institutions makes discriminations among them exactly as good teaching with respect to citizenship points out contrasts among political constitutions, political parties, and individual leaders. The inevitable result, if the school is truly democratic, is that pupils are made aware that some religious institutions are only partly democratic, others anti-democratic within their own sphere. Dr. Johnson's question, "Can we not trust democracy?" is exactly apropos, but he shows no awareness of the extreme severity of the classroom test of democracy as applied to religion. Would he, or would he not, open to pupils both the democratic and the undemocratic aspects that abound in religious institutions of both the past and the present? I myself am willing to go the whole way in this direction, as my own article proves.

Of course we cannot go the whole way in one leap; nor shall we make progress at all by camouflaging or soft-pedaling any fact of religion—this would, indeed, be both undemocratic and irreligious. Moreover, getting religion into the curriculum is not chiefly nor even largely a matter of school laws and administrative habits. The main issue is not even in the school; the overwhelming issue concerns democracy in religion itself. Would that the whole people might be made aware of the struggle within religion on behalf of the common man, and on behalf of religious liberty and civil rights. Such knowledge belongs within a

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* Professor of Education (Retired), Teachers College, Columbia University.

The scientific method is not enough

By F. ERNEST JOHNSON*

I WOULD expect Professor Coe to say in reply to my first statement that if I am proposing only what I have outlined it is not the kind of procedure that he fears but also that it is not what is likely to happen once the "gate is opened." As I understand him, he fears that the effort will be made to present for acceptance by pupils in the schools some common denominator of religious beliefs. He rightly holds that religion is prevailingly taught in authoritarian fashion, but I think he idealizes public education in assuming that indoctrination has been relegated in the social sciences. As a member of the faculty of a teacher education institution I advocate the introduction, at appropriate levels, of controversial issues in the schools, but I have no illusions as to how they will be handled in many conservative communities. There is always the danger, in a democracy that when the people have taken control, a preponderant majority will have too much its own way. But does anyone who believes in democratically controlled education think that the correct solution of the Tennessee situation, for example, revealed by the Scopes trial, is that the people should not control the schools? Do they not rather believe that the remedy is in a more intelligent electorate?

But I have another difficulty. I think Professor Coe's approach to the problem is too intellectualistic. He thinks in terms of propositions to be examined, criticized, restated, and so on. This is the technique of the sciences, and experience shows it to be very fruitful in the progressive widening of agreement as to "what the facts are." But science is able to accomplish this only to the extent that it does not ask metaphysical questions and does not seek to make final determination of moral, spiritual or aesthetic values.

The social sciences, to be sure, are concerned with values, but only as they register in observable human behavior and become enshrined in human institutions. What I have called the social studies are studies of human institutions. Religious education, socially conceived, is, in the first instance, guided study of religious institutions. Only arbitrarily can such study be excluded from the schools. It should issue normally in personal identification with institutional religious life, since religion is basically social. But such personal identification, involving beliefs, attitudes, and moral commitments, the school must never dictate. And the very

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* Executive Secretary, Department of Research and Education, Federal Council of the Churches of Christ in America.

Meditations

By P. R. HAYWARD

THE SECOND GROUP of meditations by the Editor appears herewith. *Meditations for the guidance of the devotional life of leaders in Christian education have appeared on this page for a number of years and have become a helpful feature of the magazine for many readers. They are often used on Sunday before the service of the day begins and are also re-read and used as a center for meditation and prayer during the week to come. It is hoped that many other readers will find such use a means for the enrichment of the spiritual life.*—THE EDITORIAL BOARD.

Lord, Make Me Aware!*

Eternal God of all Sensitive Awareness, stab my soul awake to its world.

Stir me out of the ignorance and indifference that blind me to the meaning of things around me this day.

Give distance and depth to the reach of my eyes, pliant alertness and direction to my mind, tenderness and sympathy to my soul—that thus the message of my world, registered on my heart, may make me a Christian teacher. Amen.

First Week

Lord, let me become aware of the unnurtured reaches of the childhood of the world.

It was only the face of a small boy peering out of an auto window late one Saturday night by the curb in a country town, but it arrested the steps of a Christian teacher. The lad was alone and seemed so helpless. A few questions revealed that he was five and that his father and mother were at "the show." His monosyllabic answers showed that he needed much and had little. The stranger passed on, meditating on how much more thrilling the guidance of a child can be than any show on earth and saying that that small face peering through the glass would forever be a symbol of the unrealized powers in the unnurtured children of the world.

Lord, take me up to some exceeding high mountain and show me the kingdoms of the childhood of my world.

Etch thou the wistful and fruitless hopes of children upon my heart.

Carry me in imagination—now—to homes stricken by poverty and fear, to battlefields where fathers die, to school-rooms that crush the budding spirit, to the slums of city and of country where many children begin to die the day when they are born.

Through a vision of the dauntless souls of those who say that these things must no longer be, implant within me a song of courage.

Thus, send me to my task these days impelled and empowered by an awareness of the untouched reaches in the childhood of mankind. Amen.

* Many would find it helpful to use the above paragraphs each week as an introductory meditation to the material for the week.

Second Week

Lord, touch me into life with a knowledge of the unspoken calls for help in the hearts of those I know best.

After much living, some of it on the heights of joy and some in the depths of pain, he said, "For five long years in youth I carried a hidden worry, a secret fear that I know now a dozen words from some friendly adult would have healed forever. I carried it as near the surface as I dared, pushing it forward almost in the eyes of anyone whose sympathetic understanding I guessed at. At long last, it was a wise Christian teacher who saw, and reached, and healed."

Father of all asking hearts, waken me to a growing awareness of the unspoken needs in those I guide and teach.

Let me learn the meaning of the drooped shoulder, the roving glance, undue silence, unexpected loudness of voice, the brooding and long looks out the window, and all other ways by which inner turmoil reveals itself.

In the name of One who made a roadside request for a drink of water the pathway to a confused heart. Amen.

Third Week

Lord, lift me out of my littleness by a vision of the grandeur of thy universe.

Having driven and sauntered through the many miles of God's handwriting in the varied and rugged beauty of Yellowstone Park, he summed it up with a flourish by saying, "Vastly over-rated. There's nothing to it."

Eternal Creator, I confess now the narrowness of my appreciations. Pardon thou any slow decay of my sense of wonder.

Let me take into myself something of the constancy of the hills, the beauty of sunsets, the expansive good will of prairies, the steady faithfulness of the laws of nature around me and within.

Thus, greater me through the greatness of thy world. Amen.

Fourth Week

Lord, stab me awake with the tragedies of the pagan way of life.

A certain man of sensitive spirit and broad knowledge said once that when he contemplated the sins and follies, the pains and needless losses of his fellow-men he felt as if he had been exposed to the raw and biting whip of "a moral east wind."

Ageless Spirit, brooding over the tragedies of men, pick me rudely out of my lethargy today and set me down where my brothers pay the bitter price of pagan loves.

Let me walk the road behind the wars of the world so that my hands and heart must bind up its endless wounds.

Immerse me in the lives of those bound in poverty and prejudice and fear.

Thus, through my awareness of the tragedies of our pagan world, make me worthy to be a Christian teacher. In the name of One who wept over Jerusalem. Amen.

In tribute to Russell Colgate

By ROY G. ROSS

THE SUCCESS of the church can be measured by the number of those who profess the Christian faith and who give it practical embodiment in their daily utterances, activities and relationships. It can also be measured by the number of those who are willing to go the second mile and assume more than an average share of responsibility for its needed activities in terms of planning, counselling, and financial support. This is especially true of the Protestant church, the genius of which is in the quality and extent of its lay activity and leadership.

The annals of the religious education movement in America are rich in the traditions of great Christian families who were known throughout the nation for their convictions and ideals, and for their interest in the Christian character development of oncoming generations. These families have had an influence out of all proportion to their number and have inspired literally millions of persons to nobler living and to unselfish service because of their unquestioned integrity and their established reputation through succeeding generations.

Among these no name is better known than that of Colgate. Russell Colgate followed in the traditions of a father and grandfather, whose names were household names in the American church fellowship. William Colgate, Russell's grandfather, was born in Kent, England, and came to America when twelve years of age. He began his business career in New York City and founded the soap company whose interests now encircle the globe. From the first, he tithed his income, increasing his benevolences as his prosperity was increased. During the last years of his life, he devoted his total income to religious causes. Succeeding generations have sustained this tradition, as various members of the family have helped to direct and sponsor worthy benevolent and religious organizations and movements. Russell Colgate was the third generation of his family to serve as superintendent of the Sunday school in his home church, the North Orange Baptist Church of Orange, New Jersey.

Russell Colgate followed in the family tradition in both his business and humanitarian interests. He entered the family business, known as Colgate and Company, in 1902 and he and his brothers were associated in that business for twenty-two years. At the end of this period he was Treasurer of the company, which had a business extended around the world. In 1928, when the company was merged with the Palmolive-Peet Company, he retired from active business but served as a director of the new organization until the time of his death.

The benevolent interests of Russell Colgate have been centered largely in the field of religious education and character development. The writer knows personally of eighteen organizations with which he was affiliated, at the time of his death, which were in this field. These were not nominal connections but active working relationships as officer or

board member through which he rendered distinctive service. Needless to say, these interests required a large measure of his time and energy as well as financial support.

Those who were closest to Mr. Colgate knew that his deepest interest centered in the International Council of Religious Education and its affiliate, the International Association of Daily Vacation Bible Schools. He was the first and only president of the latter organization and helped guide its development through a long term of years. When it merged its activity with the International Council in 1924, he became President of the Council, serving in this capacity until the time of his death.

Mr. Colgate understood the genius of the International Council better than any other layman and he helped to plan and project most of its important services. Among the services which he rendered within the Council itself were those as President of the International Convention, member of the Board of Trustees, Chairman of the Committee on Finance and Chairman of the Laymen's Committee on Weekday Religious Education. At the request of the Board of Trustees in the year 1935, he led in the organization of the National Protestant Laymen's Commission, which was later merged into the Laymen's Crusade for Christian Education. Both of these undertakings have contributed largely to the development of renewed lay interest in Christian education.

As a layman, Mr. Colgate was deeply appreciative of the need of a professionally trained leadership in the work of Christian education. In all his contacts with laymen, he emphasized the work which the educational leaders of the denominations were doing cooperatively through their duly constituted interdenominational organizations. But he also stressed the impotency of such leadership without the counsel and support of laymen. He believed that both were essential to any formula for a successful program. He urged particularly the opportunity for laymen in helping to discover and make provision for the "unreached" children and youth of America.

Mr. Colgate's generous financial support of the International Council and other church agencies is well known. He, more than any other person, made possible the various forward movements of the past two decades. He felt that laymen could and should share support for programs which would guarantee Christian training to present and oncoming generations. He felt that no executive officer should hesitate to ask for such support. He gave his own money in the spirit of sharing with those who were trained church leaders in the responsibility for the movement. He oftentimes expressed his appreciation for the privilege of fellowship and participation in such important tasks.

Our late President dreamed of establishing a fund which would guarantee the perpetuation of a strong national interdenominational fellowship and program. His first interest was in the enlisting of a large group of new laymen of vision and means. However, he saw also the value of a permanent fund, the income of which might augment current support in times of economic uncertainty or distress. To this end he led in the year 1928 in the incorporation of the Religious Education Foundation and launched this Foundation with a large capital fund gift. The progress of this venture was retarded by the depression which followed shortly after its inauguration. Today the Foundation makes annual appropriations to five religious education agencies.

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Caravans and camp fires

Using an expanded session in the junior department

By FRANCIS B. GRIER*

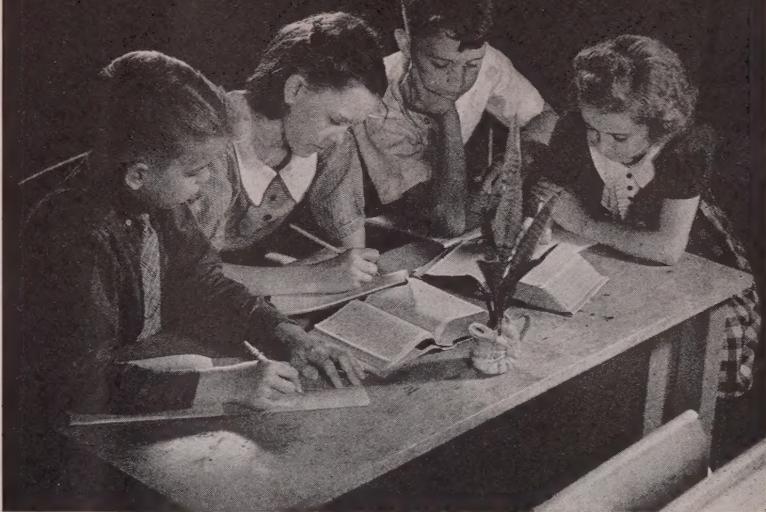
THIS PROGRAM, given at the regular church vesper hour on December 31, was the culmination of a quarter's work based upon our regular church school lessons on the lives of the patriarchs Abraham, Isaac, Jacob, Joseph, Moses, and of Ruth and others, with December lessons on the meaning of Christmas. We called our project "Caravans and Camp Fires," and worked it out in church school and in the expanded session, which we call "Second Session." The latter is held during the eleven o'clock church service. During Christmas vacation week we had one morning rehearsal, followed by a picnic luncheon in our junior auditorium. We gave the whole program at the church school hour on December 31 as a sort of dress rehearsal, dispensing with Second Session so that the children would be fresh for the evening service. Thus the program developed naturally out of the regular sessions and there was no rush and hurry at a time when there is much to occupy the time of children and adults.

At the beginning of the quarter the juniors undertook to find the answers to all of the "who, what, when, where, how, why" questions that we could think up about these ancient people. Many of these were answered in their regular lessons. Their special research was done in Second Session.

First they made reports upon the lives and characters of the individual characters. Then certain children chose assignments, others worked in groups, to report upon the life of the early Hebrew people, their food, clothing, work, customs; the flowers, birds, trees, animals that are familiar to us and which they saw on their travels; what their caravans contained.

For the games which we have between sessions the teachers prepared lists of questions for use to "spell down" opposing sides. Soon the children wanted to write out their own questions. The boys proposed that they try to "stump" the girls, and the girls did the same for the boys. This friendly competition led to lively investigation.

In a few weeks the children were ready to make a Hebrew camp on their sand table. They made people from clothespins, dressing them in characteristic style from scraps of material which they brought from home, and scaling the scenery to these people. They made wells and an altar with small stones. Animals were formed from modelling clay, palm trees with green paper, tents from black paper. Cactus from our Arizona desert added to the realism of the scene.



Ellis O. Hinsey

Extensive research was done in the Second Session

From our research in Second Session we planned the worship services for our church school periods. To introduce the project there were reports from Cub Scouts on ways to make camps and camp fires. We talked about the way we reached the Palestinian camp sites. Then we began to discuss ancient camp fires and caravans. From Bible references it was brought out that there was always a stone altar near each camping place. Some of the children drew pictures of altars on the blackboard, with the name of a patriarch beside each one. All made suggestions for prayers that the character under consideration might have made. We listed these topics for prayer at the side of each altar. For our own prayers we considered these topics, discussed which of the items we could use today, which ones we could discard, and what we should add.

After the sand table scene had been completed it was used as the basis for a worship service. Each class was assigned a part of the Bible reference giving the story of Abraham. One junior pointed out on the map the probable course of Abraham's caravan and the places where he camped. Another told what he probably took with him in his caravan; others reported on the birds, trees, flowers and animals that he would be likely to see on the way. One child described the clothing of the travellers, another their food; a boy told of the work of the men, a girl that of the women and girls. The last report was on the worship of these people, after which we held our own worship service.

Gradually the children acquired the background for the presentation of some scenes and dramatizations from the lives of the people about whom they had been studying. They chose to give the story of Abraham and Lot, as they separated to avoid strife among their herdsmen. They wished to copy the scene of Ruth and Naomi from a beautiful window in our church. They thought that a camp fire scene picturing Joseph and Mary and the infant Jesus on the way to Egypt would be a good ending for our program. We had discussed some of the ways in which our world of today would have been different if Jesus had not been saved at this time, and they thought that this was a very important journey.

Scripture references and songs were used in our church
(Continued on page 17)

* Superintendent of Junior Department, Trinity Presbyterian Church, Tucson, Arizona.

ONE OF PROTESTANTISM'S major theses is the direct and immediate relationship which each person may have with God. One corollary of this point of view is the importance of the layman in organized religious life. His worth and contribution to religion and the church are equal to that of the minister. But only gradually and partially has this essential partnership been worked out.

The history of the Protestant branch of the church gives many examples of lay expression and service. Lay preaching has made a great contribution at times and with certain groups. The Sunday school movement of the last century and a half has until just recently been led by laymen. The Student Volunteer Movement and the Laymen's Missionary Movement testify to the layman's zeal for world evangelization. The men's brotherhoods have been widespread in various groups. The programs and products of women's work in the churches are outstanding in quantity and quality, if not in deserved recognition. Add to these more organized expressions of lay interest in the life of the church itself the fact that most of the extra-church service and character building agencies have been manned by laymen and one sees a huge total to the credit of the Christian lay church member.

In spite of all this, however, the professional minister—the ordained preacher and other full-time paid specialist—has received an undue proportion of attention and honor. Particularly is this true in comparison with the layman who gives himself to the teaching work of the church. And because his part has been held to be less honorable, little serious thought has been given to training him for this all-important task.

● A "MUST" JOB

This job of being a teacher of life, which a Lay Carpenter gladly accepted in both name and fact two thousand years ago, is not entirely the responsibility of a few "experts" in goodness. Every layman, whether he is conscious of it or not, is a teacher of character. The findings of the Character Education Inquiry and of other related studies prove that the bulk of education for the good life must depend upon the time, the effort and the consecration of the lay leaders in the church, millions of them.

Other recent revelations in the realm of psychology bring the added facts that religion is an inseparable component of the well-adjusted life and that the well-balanced person is kept so by personal friendships in normal social groups. Character, adjustment, spiritualized living are dependent, not so much upon book lessons, sermons, and advice from counselors on how to live, as they are upon association with many men and women who are living victoriously and are glad to share themselves with others less experienced in the way.

Out of these facts stem additional reasons why laymen should teach in our schools of religion: Religion must be concerned with life issues; the layman is immersed in these. Religion is best taught by those who experience it first hand; it is better to have as a "text" a Christian layman's life than cold storage "lessons" which do not warm up easily. Parents in particular must share life both in home and in church with growing children and youth, not "pass the buck" to someone else. The layman himself needs a service task in order to achieve his own best character stature.

The lay teaching ministry

By ERWIN L. SHAVER*

The newer types of Christian education programs require that laymen share generously in leadership the activities carried out through the week by effective church school groups, particularly recreation and service projects; the rich experiences of summer conferences and camps, now developing far faster than they can be properly guided and staffed; the movement for week-day religious education, which under certain conditions and in many situations will use lay leadership, but a well trained lay leadership.

● "AND GLADLY TEACH"

What we have said thus far may seem to make lay teaching in the church a duty only. It is that; the fact is inescapable. But it has another side. While there is a price for being a worthy lay teacher, there are also corresponding rewards. The public response to such moving pictures as "Good-Bye, Mr. Chips" and "Cheers for Miss Bishop" is evidence that the teacher is coming into his own, particularly of his character forming influence.

The true teacher finds joy in prospect as he envisions the future men and women his boys and girls will become. It is recorded of Luther that he always removed his hat when he met one of his pupils, explaining this unusual act by saying that he was thinking of the "man in the boy."

The true teacher finds joy in his present service. Like the Good Shepherd he loves each pupil and gives all that he has to his class. Said a certain teacher, who dearly loves little children and studies the latest books on how to teach them: "I count teaching a very serious business, but I have a circus at it—if you can make those two ideas coincide."

The true teacher finds joy in retrospect. Every older teacher who reads this will be thinking of those men and women who were in his classes long years ago. An ardent correspondence student wrote in one of her papers: "Many of my friends are the grown-up Sunday school scholars of the passing years and I can smile as I look back on the happy imaginative dreams of their early youth."

The layman "can learn to teach" and "like it!"

● AN AGELESS SPIRIT CARRIES ON

We are tempted to lament the fact that the religious education movement has become so largely professional in its leadership. We recall the thousands of lay men and women who taught classes, superintended local schools and exerted their influence far and wide—persons of the caliber of Wanamaker, Heinz, Warren, Watts, Stockham, Lawrence, Pearce, and Colgate. It is true that we do not have as many lay leaders of this stamp; but this must not cause us to

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overlook the fact that great laymen are still among us—Tuttle, Kraft, Rockefeller, Shattuck, Sittloh, Hall, Chapin, Gwinn, McEntire and others, active both in their local churches and in state council and denominational educational programs.

Lay workers are engaged in a great variety of educational services in their churches. Many are serving on religious education boards. I think of one such layman, who spent two entire weeks studying and planning how he and his fellow board members might "sell" the religious education cause to his church—to the deacons and trustees, to the woman's society, to the parents, to the pastor (even suggesting sermon topics for him!). Many are serving as superintendents. What a joy it has been to receive each new year from a lay superintendent a most attractively printed year book and calendar which lists in addition to other important information, carefully planned details of the year's workers' conferences, for which we have given him some help! Countless thousands are serving as teachers. Testimonies as to what they are doing could be added without end. An increasing number are serving as specialists in worship, recreation and service activities.

Two new fields of Christian educational service are opening to laymen in some of our churches. These churches are introducing short unit courses taught by persons of special ability. I recall the Sunday morning I was invited to see what was going on in a certain high school group. I found the superintendent of schools of this fine suburban community concluding a five lesson unit on an appreciation of Jesus, and what a splendid job he was doing! This busy man could not have taken a class "for life"; but he was making his contribution, as were other equally able leaders of that group. I think of the man who had travelled in the Holy Land, who thought he could never "take a class," who was led to develop a course unit on "The Geography of Palestine," which he gave from time to time in his church. I think of a small church in the midwest, in the high school department of which this plan was inaugurated. The public school teachers began to offer their services, saying, "If that's the kind of work you're going to do, I'll be glad to help." I think of the woman in a large western church who took seriously a speaker's suggestion to help as an "associate" teacher by opening her home to church school classes and thus providing wholesome fun in a good environment. I think of the small church with a single group of high school age who were taught by the minister for three months (*The Life of Jesus*), by a high school teacher of science for three months (*Religion and Science*), and by the comptroller of a great foundation for three months (*A Christian Use of Money*). Churches which use this plan not only secure the services of a larger number of educated and consecrated laymen, but they provide a type of course and teaching ability much higher than usual and quite on a par with the public school. We should seek to use more of these lay "ologists" in our educational programs.

A second type of Christian educational service for lay men and women is that of serving as "counsellors" for groups of young people. Counselling is a new term for an old idea—the big-brother and big-sister relationship which consecrated Sunday school teachers in years past have established with their classes. There are many who say with the writer that this friendly sharing of life makes a contribution to Christian character development which outweighs that of "the lesson." In one church, where I saw



Ellis O. Hinman

The true teacher finds joy in his service

the short unit teaching plan in operation, I discovered also to my great pleasure that the group had in addition a counselor, who cared enough to take a special course on personal counselling in the nearby city under an outstanding teacher and planned to take a second such course.

● BACK TO SCHOOL

Laymen today are learning how to lead and teach and counsel. The pages of this *Journal* could be filled with the stories of how they are doing it. Our neglect of the layman as a teacher in the church has led, as we said previously, to a failure to take their training seriously. The church is insisting upon higher standards of training for its full time ministry. If the thesis of partnership which we have set forth is valid, is it not about time that we planned and set standards for a trained lay leadership?

Laymen can be trained. They are men and women of the same intellectual and spiritual calibre as the minister. The difference between the two is that one gives full time vocational service; the other gives part time avocational service. There is nothing in educational theory and practice which says that a layman cannot learn as well as his pastor.

The training program is at hand. The Standard Leadership Curriculum, with its four levels or series of courses and a dozen other types of leadership education are available, cooperatively through the International Council and denominational through the boards of Christian education.

The training program is being used by thousands of laymen. Here is a traveling man who covers the vast expanse of territory surrounding a western city. At night, in the hotels of the small towns where he has been selling goods all day, he sits down and writes out the assignments of the course he is taking by correspondence, in order that he may teach that class of boys more effectively the next Sunday. Here are three public school teachers, holding diplomas of graduation from their state teachers college and state certificates for teaching in that state, who nevertheless have worked, and gladly, for their Second Certificates of Progress in church-school leadership.

Let us give generous recognition to this un-official, unincorporated Protestant lay teaching "order." Let us bring the lay teacher, who has heretofore been outside the "ministry" of the church, into a true partnership in service.

They believed in Christian education

THE Sunday school has always been a lay enterprise. Many prominent business men, in days past, gave devoted service to the teaching work of the church. A few of these men are briefly characterized here. That leading laymen of today likewise have faith in Christian education is shown by the statements of a representative group beginning on the next page.

B. F. Jacobs



THE COMMERCIAL WORLD knew him as a Chicago business man. But the Sunday school world knew him, first as a young Sunday school superintendent, then as a teacher of teachers, then as chairman of the Illinois State Committee, and finally as founder of the international Sunday school movement and first chairman of the International Executive Committee.

For twenty-nine years Mr. Jacobs taught the International Uniform Lesson every Saturday noon to the teachers of Chicago and northern Illinois. For thirty years he travelled over Illinois serving in county Sunday school conventions. The first World's Sunday School Convention in London in 1889 was virtually organized and promoted from his Chicago business office.

To unite millions of Sunday school pupils around the world in a common study of the Scriptures was the dream which he saw fulfilled through the International Uniform Lesson Committee on which he served thirty years. His greatest pride was the other leaders whom he recruited and inspired: J. H. Vincent, Marion Lawrence, E. O. Excell, H. M. Hamill.

H. J. Heinz

"FIFTY-SEVEN VARIETIES" is what the name H. J. Heinz may suggest to the pickle-consuming public; but to a vast Sunday school public it might well suggest friend, leader, and benefactor in Christian education. With extensive business interests in all parts of the world Mr. Heinz combined an active interest in world-wide Christian education.



He made possible the launching of a full time field service to the Sunday schools of Japan by pledging in 1905 three years' support for a worker in Japan. In 1913 he led a world tour of business men and Sunday school workers which culminated in the World's Convention in Zurich, Switzerland, where Mr. Heinz was elected president of the World's Association.

Twenty-five years a Sunday school superintendent, four years a county president, thirteen years a state president, seventeen years a member of the International Executive Committee, six

years chairman of the World's Executive Committee, Mr. Heinz said of the Sunday school: "To my mind the Sunday school is the world's greatest living force for character building and good citizenship. It has paid me the largest dividends of any investment I ever made." With characteristic foresight he made bequests in his will totaling \$550,000 for his many Sunday school and religious training interests through local, national and world-wide institutions.

E. K. Warren

SON of a Congregational home missionary, country store keeper and Sunday school superintendent, inventor and successful manufacturer of "featherbone," used extensively in ladies' garment making, E. K. Warren of Three Oaks, Michigan, was ever the joyful supporter of Christian education.



As President of the Fourth World's Sunday School Convention in Jerusalem, he led in forming the Bible Lands Sunday School Union by offering the first \$500 of its budget. He underwrote the first three years' salary of J. E. Shepard, Field Superintendent of Negro Sunday school work. A gift of \$5000 at a critical time helped save the Lake Geneva Conference Point for the Sunday school movement.

In the San Francisco Sunday School Convention in 1911 he said, "I have a business office in this city and the manager has been trying to get in touch with me. He has not succeeded and he will not until this convention is ended. All I have and am, I owe to the Sunday school."

W. N. Hartshorn

THIS Boston printer and publisher ran his business to make a living and put much of his life into Sunday school work. Elected as a member of the International Executive Committee in 1887, serving for seventeen years as chairman of the Massachusetts State Committee, he was unanimously elected in 1902 to succeed B. F. Jacobs as the second Chairman of the International Executive Committee. He served in this capacity for twelve years.



E. H. Nichols

"NICHOLS CHAPEL," the beautiful octagonal building which crowns the hill of Conference Point, Lake Geneva, fittingly memorializes the layman who was largely responsible for Conference Point Camp. Mr. E. H. Nichols was President

of the Nichols Coal Company, Chicago, and also of the Englewood State Bank. For twenty-five years he was superintendent of the Englewood Methodist Sunday school.

Facing, first hand, the problem of training lay leadership for Christian education and particularly the needs of the "secondary" or young people's division, Mr. Nichols found the two major interests of his life. In the summer of 1905, Mr. Nichols, then president of the Cook County Sunday School Association, strolling on the shore of Lake Geneva, came upon "Camp Collie." Visualizing this exceptional spot as a great training ground for Christian leaders and young people, he arranged for its purchase, making the down payment himself. He then formed the "Lake Geneva Sunday School Association."

Mr. Nichols was vice-president and a member of the Executive Committee of the International Sunday School Association from 1908 until his death in 1915. He lived to see the beginnings of the great Christian youth camping program and of the summer training program for Sunday school workers at Conference Point, which is owned by the International Council of Religious Education.

John Wanamaker

FROM ERRAND BOY at \$1.25 a week to owner and proprietor of the world's greatest department store, is the business record of another layman who believed in Christian education. And John Wanamaker was more than a merchant prince. As Post Master General of the United States in 1889-93 he originated and championed many progressive services such as rural free delivery, Postal Savings and Parcel Post.

As a young man of twenty he started the Bethany Sunday school of Philadelphia in a second story room with twenty-seven children, two men and two women. The school soon

grew, occupied a tent, then a chapel, and finally numbered 4,000 members, with Wanamaker still superintendent. For twelve years he was President of the Pennsylvania State Sunday School Association. Among many business, public service and benevolent interests Mr. Wanamaker himself considered his Sunday school work his greatest achievement. He dedicated fully to the cause he loved his exceptional power.



George Washington Watts

"HE WAS FOREVER BUILDING. Railroads, cotton factories, banks, and other enterprises almost innumerable, sprang up under his hands, struck root in the North Carolina soil, flourished and grew. . . . What he did was to help organize a broken and all but hopeless commonwealth—to set it to work again, and to infuse the despairing with hope. . . . Little by little North Carolina emerged from the blackness of her desolation into the light of a new day."

This business genius which made George Washington Watts for a generation the dominant factor in the vast industrial development of North Carolina always served a higher purpose—the meeting of human need and the extension of the Kingdom of God. The Watts benevolences included hospitals, colleges and seminaries, orphanages, home and foreign missions, Christian education, and successive buildings for his own church in Durham.

In addition to superintending the main Sunday school of his church for over thirty years with marked ability and success, Mr. Watts went every Sunday afternoon throughout all those years to the Pearl Mill Mission to teach a Bible class.

For twenty-three years he was a member of the Executive Committee of the International Sunday School Association. He has seldom been equalled by any man in the variety and wide scope of both his business and his benevolent enterprises. But with them all the Sunday school was his favorite.



So do laymen today

Statements from Eleven Prominent Men

ALMOST EVERYONE admits that intelligence alone will not insure a wholesome, happy and moral society for the tomorrows that stretch ahead of us. Almost everyone admits that education without religion makes an individual one-sided—yes, lopsided. We know that a consciousness of God—a deep abiding faith in God—is needed to balance our lives and steady our nerves and give direction to our activities.

But how can we inoculate our youth with that deep, abiding faith in God? How can we bring Jesus Christ into human lives so that these lives may be built upon solid Christian principles? That is a task too big for you and me working alone as individuals.

And that is the business, the aim, the hope of the church and Bible school, and especially the business of the International Council of Religious Education—the only national and international, all inclusive Protestant agency which features Christian education. That Christian agency can make tremendous progress in reaching the millions of unreachd boys and girls if we laymen wholeheartedly support its program with our talents and our purses.

W. R. JOHNSON, President,
G. S. Johnson Company, Davenport, Iowa.



Carlson

IT IS UNFORTUNATE that the spirit of the Pilgrims has not been maintained in this land of ours. They came not only to seek freedom of worship, but more than that to establish once and for all time the spirit of worship in a new land where worship might become a tradition and be handed on from generation to generation. If those pioneers of religious freedom were to appear in our midst now and be told that some fifteen million of our youth were entirely without religious training, I am sure the shock would fill their souls with remorse.



I am amazed that the question should arise as to the value of religious training for youth. Democracy is built upon the foundation of a religious conviction, and the continuance of a democratic form of government can be assured only if a belief in God is instilled into each generation. We find our democracy standing upon a crumbling foundation because this has not been done.

The International Council of Religious Education, as an agency of all Protestants, is making a valiant effort to rebuild our foundation, by making us nationally conscious of our lack. I believe in this movement wholeheartedly and sincerely and I pray that God may work upon the hearts of men and women to the end that his name may be established in the homes of our land.

J. L. KRAFT, *President, Kraft Cheese Company, Chicago, Illinois.*



HUMAN INGENUITY in recent times has vastly multiplied man's power to produce. It has equally multiplied his power to destroy. Whether the new developments in the sciences and the arts are used to produce or to destroy depends primarily on human attitudes. Attitudes are a product partly of heredity, partly of environment, partly of education. Education, depending upon its choice of objectives, may encourage either the constructive or the destructive use of man's ingenuities and powers. Education with the Christian objective is the safest way to assure that the human talents are used primarily to produce and not to destroy. In fact, world-wide events today suggest that it may be the *only* way.

WILLIS COMPTON, *Lawyer, Economist, Washington, D.C.*

CHRISTIAN EDUCATION is one of the most important tasks in the world today and it is very badly done. It needs the most intelligent thought of all Christians; the united efforts of Protestants in the International Council of Religious Education deserve every support.

A number of essentials are overlooked by professionals. Christian principles may be simple but life today is extremely complex and the application of Christian



principles to modern life, that is to say, a Christian philosophy of living, is as difficult as life itself. Sunday school courses in these days are usually planned by those well acquainted with child psychology. But that does not answer the question as to whether the content of our courses taken as a whole is designed to prepare children for Christian living in the modern world. Nothing is more needed, and nothing else can lay the basis for the solution of our problems. Only cooperative thinking of laymen and professionals can assure progress.

CHARLES P. TAFT, *Cincinnati, Ohio, Assistant Coordinator, Federal Security Agency.*



FRANKNESS, I think, compels the conclusion that laymen are to a great extent responsible for the failure of an effective program of religious education in the Protestant churches in the last quarter century. In the first place, we have left the entire problem largely to the pastor with such voluntary assistants as he was able to prevail upon to help him. A lot of us, too, have had the popular misconception that the religious freedom guaranteed to us by the Constitution means freedom not to have any religion at all and, consequently, we have let our children just grow, like Topsy. Now, fortunately we are beginning to realize that we must not only give ourselves to work in the Sunday schools, but provide the funds to make effective a program of religious education through the week. We are fortunate in having such a great institution as the International Council of Religious Education to lead us in this very important field.

NORRIS C. BAKKE, *Judge, Supreme Court, Denver, Colorado.*



WE SING, earnestly, emotionally, "God bless America—guide her—with a light from above." Is there any shadow of a doubt but that if the millions who sing would accept that guidance, our staggering problems would find solution? Is there any question that millions are evidencing not only intense longing but also a developing faith and a receptive attitude—that the "soul of America" is stirring?

The door of opportunity never swung wider before the church. She has the message; her educational process is the ideal medium; her program for translating wishful thinking into reality is practical. The tremendous need is for the enlistment of every available individual, lay and clerical, in some form of program activity in carrying the message to every individual, young and old.

As Protestantism now cooperates through the International Council of Religious Education, I find in the program a tremendous challenge to contribute what I can in money and service in tackling the job which seems to me to most need the doing.

RALPH N. McENTIRE, *President, McEntire Brothers, Topeka, Kansas.*



WE NEED TO TEACH and think more of the Kingdom of God as Christ taught us; therefore Christian education should be Christ centered. We must train and inspire Christian characters for Christian activity and restore the evangelistic spirit of winning souls. The Christian Church must awaken to its task of training in the home and regain the family spirit of living the Christ way of life.

The International Council in its promotion of the Laymen's Crusade is especially qualified to bring about universal action through the Christian men and women of America.

ALBERT F. SITTLER, *Richmond, Indiana,*
Retired business man.

AS WE FACE the mist and fog of uncertainties that lie ahead, and as we become more conscious of the challenge to our way of life, it seems to me that we, as Christians, should become increasingly exercised about the problem of Christian education.

Weekday church schools, while not a complete answer to the problem, are something that can be made more potent if laymen, particularly, would manifest a greater interest. I know of no better way at the moment to provide the school child with some Christian knowledge and understanding than by and through a cooperation with local school authorities in the development of these weekday church schools.

Of course, we need more Sunday schools; we need better Sunday schools; but to me a far greater need is that of arousing in the minds of parents a realization of the importance of their child receiving religious education. The International Council of Religious Education is working in the direction that those who carry the torch of tomorrow will do so with greater fervency, increased understanding, and genuine devotion to the faith of our fathers, that deep seated belief that in Him the way forward will be found.

EARL C. SAMS, *President,*
J. C. Penney Company, New York City.



IF WE WOULD SOLVE the world problem we must begin the processes of education where God begins his work; that is, with the child. The success of the individual may depend upon his training in a Sunday school, for that is an important agency in the molding of character. There is need for improved church schools with four-fold purposes: to give instruction in the Bible; through this instruction to lead persons to Christ; to develop in those persons a Christian character; and to train them for efficient and useful service. As the first aim is to instruct, the school should have the facilities necessary for such purposes. To train for usefulness it must have a definite training department for the preparation of teachers. The International Council of Religious Education is the cooperative channel through which the denominations may improve the work of Sunday schools and further the Kingdom of God.

THOMAS J. DAVIS, *Senator,*
Harrisville, West Virginia.



I AM DELIGHTED that the International Council of Religious Education is stressing the importance of Christian education in these hectic days. It seems to me imperative that the teaching of our Christian religion be given a prominent place in the education of our youth if democracy is to survive. The "inalienable right to life, liberty and the pursuit of happiness," so basic to our democratic way of life, is so clearly a practical application to government of the doctrine of the "abundant life" which Christ came to give to men, that it is absolutely essential that our children know and practice more of the teachings and spirit of the Giver of this "abundant life" if they are to continue to enjoy and preserve their privileges as a free people. Here is a patriotic duty to challenge the best efforts of laymen and clergy united through their councils of religious education in achieving this great goal.

CHARLES H. JUNG, *Executive Secretary,*
New Jersey State Board of Regents, Trenton.



WE MODERN PROTESTANTS, as the dominant religious group in American culture, must feel the dreadful guilt that should be on our consciences because we support an irreligious program of public and college education. Our forefathers would be startled to see what we are doing. We are responsible for a prevailing philosophy and a method of education that says in effect, "Education is one thing, and religion is quite another."

If education is to be sound, our schools and colleges must again be religious institutions as they were for two hundred and fifty years, during which time the American tradition of self-government, which means self-discipline, was being established. Our traditional public school education called for the schooling of every child in the commonly

accepted concepts of religion, the concepts behind the creedal concepts and forms of worship characteristic of individual churches.



There is no legal barrier today, nor has there been any, against such religious education in public schools, state universities and normal schools. The confusion between the cultus or form of worship peculiar to a particular religion (which may not be taught in schools) and the substance itself which has its being in the concept of God the author of the Moral Law (which may be taught) has to be removed. That is the challenge that faces the International Council of Religious Education, and the Council is the one organized institution that should accept the challenge.

RALPH W. GWENN, *Lawyer, writer,*
New York City.

We could try that

Dr. Throckmorton's article "Seeing It Through with Laymen," in this number, suggests a number of profitable projects that are likely to appeal to laymen. Have you tried these, or others that are equally significant? What success did you have? Share your experience with others.

Do you have problems of administration on which you would like to receive counsel? The International Council staff may be able to help you. If not, we will put your problem on this page and find who has met a similar problem successfully. This is your page; use it.

Church members serve the community

One of the most important contributions a church can make to the community is to offer the services of some of its talented lay people to community work of social significance. This was illustrated in the experience of Mrs. Maurice Guy Williams of the First Presbyterian Church of Pomona, California, who writes as follows:

"A large welfare program had to be administered for our City Parent Teacher Council, which was not then an agency of the Community Chest. Our Council earned and spent \$1700, mostly for milk and lunches, and with all the other detail of such an organization it was practically a full time job. I shall always remember gratefully the attitude of my pastor and others of the church who showed thoughtfulness in releasing me from regular duties in connection with the church and also showing great appreciation for the work I was doing.

"Two other women of our denomination have followed in this office during the last decade and we have kept this leadership Christian for many years. We have served as P.T.A. presidents, on the Community Chest Board, Park and Playgrounds Commission and similar community agencies. One of the women, a person of exceptional ability, is working right now to put across a \$500,000 Federal Housing Project which has been turned down by our city council. We feel definitely that the church has done a poor job if its members are not out in the community helping to lift the level of community life."

Mrs. Williams is now serving as general superintendent of her church school and spent time in conferences this past summer in training for this work.

A church book club

Churches are showing increasing interest in plans for encouraging their members to read good Christian literature. Guided reading is an especially effective means of training leaders. Reports frequently come as to the good results in a parish where reading groups have been encouraged and where libraries have been developed. The Rev. Milton Thomas of Rimmersburg, Pennsylvania, reports a reading plan conducted in his church.

On his pastoral calls he carries a list of books and asks each person to select one which he is willing to buy. When twelve have been selected he orders the books which are circulated during the year to this small book club, each member to retain his own book after it has gone around the

club. Thus he promotes a miniature "book-of-the-month" plan, resulting in a brief time in the circulation of over one hundred books in his parish.

If you have a plan for stimulating reading, especially among teachers and other church workers, please report it to us.

A Sunday evening program

The College Hill Church of Wichita, Kansas, reports a "Program for Six Sunday Evenings" which proved outstandingly successful. It is the sort of thing many churches could do. The schedule was as follows:

- 6:30 P.M.—A brief worship period for young people
- 6:40 P.M.—Class period for study groups of all ages
- 7:30 P.M.—The evening Altar Hour. This is an inspirational worship for all
- 8:20 P.M.—Gab-fest for high school and older young people
- 8:20 P.M.—Second period of class studies

The following courses were offered under competent leadership: Christian World Citizenship, Christian Development of Family Life, Teaching in the Church School, Uprooted Americans, The Growth of the Bible, Intensive study of a Bible book, Growing a Christian Life.

Only the classes studying "Teaching in the Church School" and "The Growth of the Bible" continued throughout the second period.

A vacation church school

A vacation school which the State Council Secretary, Rev. Z. B. Edworthy, says eclipsed anything else done in the state, was held at the First Baptist Church (Colored) of Charleston, West Virginia, in June of this year. The school had an average daily attendance of 235. The theme of the school was "Right Living Based upon the Study of the Life of Jesus." Texts from the cooperative series for vacation church schools were used. The school was fortunate in having willing and efficient teachers who volunteered their services. The principal was Mrs. Ruth S. Norman, a high school teacher who was serving in this office for the fifth consecutive year.

Although financially supported by the Young People's Association and other organizations of the church, the Bible School was truly a community project. Children from eight churches were enrolled. Among the forty helpers there were public school teachers, Sunday school teachers and interested parents from five other churches. For six weeks before the opening date, the school was widely publicized through newspapers, placards, and pre-registration.

During the two weeks of class work the children built a miniature city of Jerusalem nine by twelve feet in size, on a sand table. This was a cooperative effort. The kindergarten department learned about the flowers and trees that Jesus knew and made models for the project. The primary department made the animals that Jesus knew; the juniors and intermediates studied about costumes and houses and made these, together with the Temple with its gold dome. Grass, which had grown two inches in five days, added beauty to the miniature city.

At the commencement exercises which closed the Bible School, and to which visitors were invited, 250 children took part in a pageant, "The Golden Chain."

County assessors help the churches

Barnes county religious survey

By C. A. ARMSTRONG*

ON THREE different occasions, during the past fifteen years, the Council of Christian Education and the Home Missions Council for North Dakota had planned to make a house to house survey of a typical county in the state to discover conditions which would form the basis for a program to reach the unreached. Each time the committee dropped the matter because of the work and expense involved.

It remained for Henry Nelson, president of the Barnes County Council of Christian Education, to discover a plan that seemed feasible. Mr. and Mrs. Nelson had prepared a map of the county, showing the locations of all of the Sunday schools, for presentation and discussion at the annual county Sunday school convention. The map revealed a number of townships quite distant from any organized Sunday school. In presenting the matter to the convention, Mr. Nelson suggested the possibility of getting the assessors in each township to find out, by use of a family census card, how many children were in each and how many were not either going to Sunday school or receiving religious instruction by the Catholic priest.

The suggestion seemed feasible, so a committee of five, of which the general secretary of the State Council was a member, went to work on the plan. Mr. Nelson, a farm manager living in Valley City, was well-known over the county, and acquainted with most of the assessors. He sounded out eight or ten of them. They were all willing to help, so it was decided to go ahead.

In April all of the assessors of the forty-two rural townships and eleven villages were to be called into the county seat by the county auditor to receive instructions and supplies for assessing. They would complete their work at the Court House by noon. Ten days before Mr. Nelson wrote all of the assessors, telling them what the committee had in mind, and asking them to come as guests of the committee to a dinner at the Congregational Church, just across the street from the Court House. Replies were asked for and forty-six cards were returned accepting. Through the courtesy of the county auditor, Mr. Nelson appeared at the Court House and personally invited all of the assessors to the dinner even though they had not sent in cards. All but five of the fifty-three attended the dinner.

After the meal, about an hour was spent in studying the cards, and instructing the assessors as to how to do the work and fill in the cards. All present took cards which had been printed and were ready for distribution. Mr. Nelson personally saw the five assessors who were unable to attend the dinner, and they took cards promising to do the work. The cards were to be turned in to Mr. Nelson as soon as

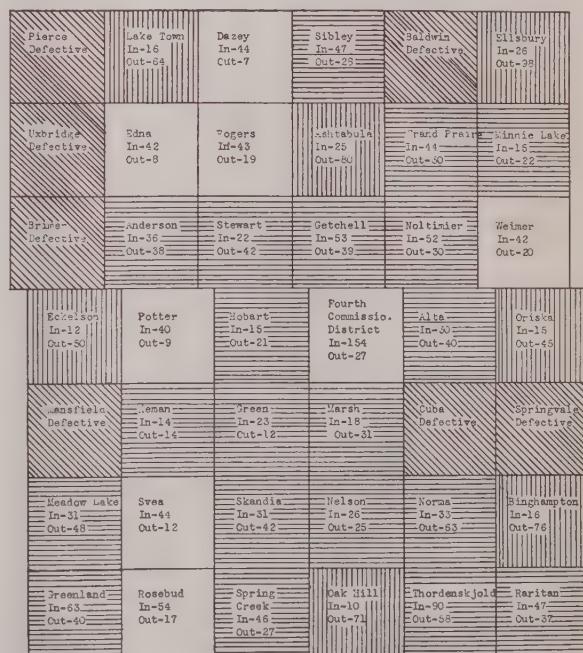
the assessing was done, about the first of June. By July every assessor had turned in his cards, but two of them, after they had been made fun of by several neighboring families for "getting religion and assessing mixed up," decided not to fill in the cards, and returned them without having done the work.

The tabulation and summarizing of the results by denominations and townships was done by the office of the State Council of Christian Education. The cards for seven of the townships were found to be too poorly marked, or incomplete, to be tabulated. The accompanying map shows the classifications of the townships.

The follow-up is in the hands of a continuation committee of eight. This committee has had frequent meetings and expects to be active for the next three or four years. The following steps have already been taken: Copies of the report with the two maps have been made and sent to all pastors and Sunday school superintendents with the request that they be studied in the monthly workers' conference. Meetings of the pastors, some church board members, Sunday school officers and teachers of the churches nearest the seven townships with fewest children receiving religious instruction have already been held. At these meetings the situation has been studied in detail from the original survey cards and plans made for those churches to do one of two things. They will first try to organize new Sunday schools in school houses and sponsor them. If this cannot be done then they will conduct well planned cultivation or visitation campaigns to get the families to drive to the nearest church and Sunday school. Every effort will be made to link up the new Sunday schools with existing

(Continued on page 17)

BARNES COUNTY RELIGIOUS CENSUS MAP



Legend:
White: Townships in which two thirds or more under 21 years of age are in S. S.
Light Gray: Townships in which from one third to two thirds under 21 years of age are in Sunday school.
Dark Gray: Townships in which less than one third under 21 are in Sunday school.
Black: Townships in which survey cards were incomplete or defective.

* State Superintendent, North Dakota Council of Christian Education.

A central clearing-house

By LESLIE E. DUNKIN*

There are many ways of organizing the various phases of the educational work in a local church. The most common plan is probably that of having a Committee on Christian Education or a Board of Christian Education which is representative of the various groups within the church and which guides the development of the educational program both of the church as a whole and of each group.¹ The so-called Board of Education described below is a variation of such a plan, the Board acting as a steering committee or, as the author calls it, a "clearing-house" for making possible smooth adjustment of the various interests involved.

ACENTRAL CLEARING-HOUSE for Christian education in the entire church is the purpose served by the Board of Education for the First Baptist Church of South Bend, Indiana. A recognized requirement has been established, reaching out into all the many various organizations in the church, whereby it is necessary for all special plans or meetings connected in any way with the church to be presented to and sanctioned by this Board of Education—in the light of the general plans for all the church, and of the immediate activities—before it can be started or held. The regular plans and meetings are taken care of by the Board's annual organization of the year's program for all the groups and interests within the church.

The membership of this Board of Education consists of seven: an elected chairman, the church school superintendent, the pastor of the church, two members appointed by the Board of Deacons, and two members appointed by the advisory board. The chairman is elected each year by the church at the annual election. The responsibilities of this position are such that the holder of it has little time for any other official work in the church organization and activities. The four appointed members are for two-year terms of membership with two of the four appointments expiring each year. Emphasis is placed upon selecting those who are best qualified to render the best possible service in these responsible positions.

Membership on the Board of Education means work twelve months of the year for the individual, rather than a position of recognized honor with little or no actual work. If an appointed member should fail to be willing to enter into the work, he or she is quietly replaced by one who is willing, at the time of the next appointment for that place, if a voluntary withdrawal or resignation has not been made previously.

Regular monthly meetings are held and each such meeting is a time for intensive work. Frequently one or two special

meetings are called within a month to take care of the extra amount of regular work or of special matters needing immediate or special attention. Each meeting begins around seven-thirty o'clock in the evening and almost invariably continues without time-wasting interruptions until eleven o'clock to midnight.

Previous to the opening of each church year, the Board of Education makes a reasonable and effective division and assignment of the year's program and activities or responsibilities. This is presented to the various boards and organizations within the church in a planning conference on usually the second Sunday in September.

To illustrate how this division and assignment are made, the following is the 1940-1941 schedule of group responsibilities recommended by the Board of Education:

The Church School and Young People: Rally Day and Rally Week; Installation of teachers and officers; Decision Days; workers' conferences; Mother's Day; Children's Day.

The Board of Deacons: Religious Emphasis Week in October; Community Evangelistic Week in November; Church Evangelistic Week, the week following in November; Thanksgiving Service; Pre-Easter meetings.

The Board of Missions: Week of prayer in January; School of Missions in February and March; Operation of the mission school and the mission church.

The Board of Trustees: A planned improvement and increase of the equipment; Continual promotion of tithing.

Men's Brotherhood: Watch night service.

Women's Societies and Girls' Organizations: Day of prayer.

Music Committee: Organ recital and vesper musicals; Easter Sunday night.

The Board of Education: Christian Education Week; The Planning Conference; World Bible Sunday; Christmas.

With a close cooperation with the house committee of the Board of Trustees, a church-calendar is prepared for the bulletin-board in the church entrance where are shown all the regular and special meetings in any of the organizations or groups within the church, showing the day, time and place. This not only reminds the people who should be interested in these, but also guards against conflicts in meeting times and places. Before a new meeting time and place is set, after the calendar has been completed, the Board of Education makes sure that there is no conflict or duplication of whatever is already on the church calendar.

Four points are emphasized in the plans and decisions by the Board of Education: 1. The development of a church consciousness, rather than an individual, class, department, or school consciousness; 2. Close cooperation with the national church-organization plans; 3. Close cooperation with the Christian education plans in the community; and 4. The balanced development of all phases of the church through the groups, talent and field available.

The Board of Education encourages new ideas and plans from either individuals or organizations within the church. Their request is that these ideas or plans be taken up with them, the Board of Education, before being launched publicly, to avoid any useless clash or duplication with what is already planned or in operation and to fit in smoothly with whatever new plans may be in the process of development. Such individuals and the organizations or special committees from these larger groups are invited to sit in conference with the Board of Education to work out the best possible use of the new ideas and plans. Where prac-

* South Bend, Indiana.

¹ See Educational Bulletin 603, *The Committee on Christian Education in the Local Church* for a description of the organization and work of such a body. This is available for 10 cents from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, or its constituent agencies.

ticable the originators of the idea or plan are given a share of the responsibility for launching and continuing it.

To illustrate the clearing-house service being rendered, the following situation was met by the Board of Education. A young-people's group decided to have a banquet for the local young people who were going away to college. They thoughtlessly set the time and place and made plans for the program before consulting the Board of Education. When this consultation was made, the young people found a regular class social was already scheduled at the church for that night. Also the Board of Education had a banquet planned for the local young people only ten days later for starting the fall and winter young people's work. The Board cooperated with the young people's group to adjust the time and place so no conflict would arise with a regular event, and combined the two banquet plans into one much larger affair.

In many situations, the Board of Education has proven to be an effective clearing-house to clear the way of many difficulties, clashes, duplications, and unforeseen obstacles, and to give all more of a church-consciousness in carrying out the Christian educational program for the entire church.

Caravans and Camp Fires

(Continued from page 7)

school worship services so that the children who do not attend Second Session were prepared to do the reading from the wings, while the Second Session juniors gave the scenes and dramatizations.

Stage settings were simple: on the right a stone altar; on the left a well shown by a stone coping; a camp fire center front. These were suitable for all three scenes.

When the program was presented the curtains were drawn until after the playing of the Prelude, when they were opened to reveal all of the juniors grouped on the stage. They remained there during the preliminary singing of carols and the recitation of the commandments which were the memory assignment for the quarter. An eleven year old boy made up his own prologue to the program. What he said gave assurance that the juniors had gained a conception of the development of the concept of God among the Hebrews, and its fuller revelation in Jesus.

Barnes County Religious Survey

(Continued from page 15)

churches so that there will be more likelihood of their continuing. An occasional preaching service will help to perpetuate the Sunday school.

In the communities where the churches are not willing to do something, the continuation committee will go out and do what it can to organize and maintain Sunday schools.

The cost of the survey, about \$50.00, was borne by the State Council of Christian Education. This was for printing the survey cards, minimeographing, postage, and the cost of the dinner for the assessors. All of the rest of the work has been done on a volunteer basis.

The value of this plan is that the assessors do the work and provide the mileage expense while doing their regular work. Otherwise the expense would be prohibitive. To get a good response from the assessors, the continuation committee thinks it advisable to get a prominent layman to head the committee.

International Council sponsors broadcasts

National hook-ups

"FOUNDATIONS OF DEMOCRACY" is the main theme of a group of national radio programs to be presented by the International Council of Religious Education during the early fall. "News-name" laymen will be interviewed on various subjects relating to this theme.

Governor Harold Stassen of Minnesota will be interviewed on the Columbia Broadcasting System at 4:45 EST, September 30, on the theme "Growing Americans for Tomorrow's World."

Mr. J. L. Kraft will be interviewed on Mutual at 8:30 P.M., EST on October 7. His subject will be "Personal Responsibility."

J. Edgar Hoover, if his schedule will permit, will discuss "The Church's Responsibility to Youth" on the Mutual stations in the early evening of October 14.

Nelson Rockefeller will answer questions on "Religion's Responsibility to the Nation" asked by Dr. Roy G. Ross on NBC Blue Network on the evening of October 28.

With the exception of Governor Stassen's broadcast, the exact times of these programs are tentative. Announcements will be made through newspapers and postcards will be mailed to many pastors by state and city councils.

Watch for announcements in your local press and give wide publicity to these outstanding broadcasts.

Local station programs

"THIS IS Religious Education Week, which is being promoted by your local and state council of churches in cooperation with the International Council of Religious Education." These words will be heard over the air throughout the week of September 28 to October 5. The name of the local and state councils will be given each time, as well as one reason why religious training can mean more in the life of the listener than any one other thing. Each announcement will end with words "Go to church or church school this Sunday and *every* Sunday!" Interviews, dramatizations and addresses will also be featured over many local stations.

Local radio stations throughout the country will carry these announcements and programs during the week which is being given to preparation for the United Christian Education Advance. They will be the backbone of the local publicity, supplementing the national chain broadcasts. The number of these announcements will be determined directly by the amount of time and effort that local lay and professional workers put into their campaign to get them on the air. Time is being generously given by the stations.

One thing to be remembered is that church workers in each community must take advantage of this publicity by invitations to the unchurched, and by actually getting them into the church schools, if it is to be fruitful. Every one of these broadcasts and each of the announcements has been designed to reach the people who are not interested in religion—those who habitually tune out stations carrying religious broadcasts. They offer a chance to local churches to take advantage of a general promotional program.

Seeing it through with laymen

Putting laymen to work in the church

By J. RUSSELL THROCKMORTON*

HOW CAN lay men and women be enlisted into the service of the church? A consideration of this subject rests upon a few obvious assumptions.

● THE CHURCH DEPENDS ON LAYMEN

First, a church to be effective, requires the active interest and participation of its members. Policies of church administration which discount the importance of laymen or fail to enlist them in service projects lead ultimately to a failing enterprise.

Second, the amount of unused lay resources in the church is appalling. If the church has a mission in the world requiring the energetic participation of its members, then we may well be concerned over its acknowledged inactive lists, and its lists, supposedly active, but representing numerous non-functioning members.

Third, churchmanship, to be effective in these times, requires of laymen more than the doing of a few "chores" about the place. Recently I spent several hours conversing with two young parents. Each had the background of a Christian home and the training given through the church school. They are at least average in their church interest and attendance. But they are utterly adrift in certain fundamental respects. The questions of their growing child have pressed upon them the realization that they are seriously lacking in any intelligent understanding of their religious beliefs or the basic reasons underlying them. Thus handicapped, they can scarcely keep the ship of their own faith afloat, to say nothing of making any extensive contribution toward bearing up the mission of the church in the world today.

It is against the background of such situations as these that the question of enlisting laymen in the work of the church must be considered.

Professional leaders in the field of religious education, through extensive research and experimentation, have developed valuable guidance materials and other aids for the use of workers in the local church. The charts, surveys, questionnaires, and check lists available for locating points of weakness and for discovering potential lay facilities and possible corrective procedures, are quite indispensable in effectively carrying forward the work of the church. Responsible leaders will become acquainted with all such devices and the effective methods of their use. But the task

of the local church is not accomplished with the discovery of these special aids. At best, they are only tools for the use of those who have some understanding of them and the folks among whom they are to be used. Likewise, these so-called tools are little more than an ineffective lot of clutter, if the personal and spiritual dynamics to make use of the data which they furnish are lacking.

We ought never to confuse the analysis of the job to be done and the actual achieving of results. It is at this point of results that the test comes. Will our laymen see it through? To know the aptitudes and abilities of our potential workers is necessary. But that isn't the crux of the problem as it presents itself in this distracting year of 1941. *How are we to enlist the interest and abilities of laymen in actually preparing themselves and working at the unfinished tasks revealed by our surveys?*

There are at least four basic principles to be observed in the enlistment of lay men and women in the work of the church.

● PROJECTS MUST BE PRODUCTIVE

First, define clearly the tasks in which laymen are to be asked to share. A distinct responsibility rests upon leaders at this point. It is quite unfair for leaders to harangue or criticize the laity for inactivity when the suggestions given have at best been indefinite and general. After extensive observation it is the writer's opinion that no small portion of lay inactivity is the result of leadership that is decidedly uncertain regarding its major objectives or the means for attaining them.

In determining what laymen are to be asked to do; be very sure it is a project worth doing. Life is crowded with demands, many of them appealing and possessing constructive value. In the midst of such a situation, it is pathetic for the church to ask its members to engage in insignificant and non-productive projects.

There is a variety of "productive projects." Those of the spiritual type include campaigns for church attendance, promotion of the use of devotional literature by individuals or in the family circle, organization and promotion of a daily "prayer hour" (or prayer moments) in which laymen are encouraged to observe a designated time each day in prayer for the life and work of their church, the study and actual participation in evangelism, and study and promotion of Christian stewardship.

Another type of project involves visitation activities. These include the every-member canvass for church and benevolent finances, systematic visitation to the sick and unfortunate in the community, zoning of the parish for regular visitation of church members, newcomers and constituency. These projects may develop into activities in child welfare or family relief and counsel. Also in carrying on the work of visitation a visitors' register may be set up in the church and a plan for following-up visitors each week be instituted.

Projects for the well-being of the community include the establishment of study and discussion groups to consider community problems, activities in which men take the initiative in making provision for the needs of boys (such as Father and Son banquets, "reaching the unreached" activities), ventures in friendship toward unchurched men. The study of national and civic problems may also be included in this type of project.

There are always those projects that have to do with the

upkeep of church property and the improvement of the services of the church. Every organized activity of the church, such as the church school and boys' work, afford opportunities for enlisting the assistance of laymen.

Just now there is need for laymen to be alert in serving the religious and moral interests of young men engaging in our National Defense Program. No young man should go out of his home community without some expression of solicitude from the men of the church. They should follow him with correspondence and should notify some church of his new location.

When the project has been thus carefully selected and defined, dignify it and enhance its worth. The leaders must first of all be "sold" on its undertakings. Leaders who are confident and have faith in the worthiness of a project will approach prospective helpers with an attitude difficult to resist. The realization that something of recognized worth is being attempted and that he is being asked to share in it, will make a strong appeal to the average layman.

● APPROACH TO LAYMEN IS IMPORTANT

Second, approach laymen in a statesmanlike manner. The business and professional world is continually studying the "psychology of approach." Yet, how frequently in the church the approach is negative or, at best, fails to command the respect of the discerning and busy individual. In making the approach to enlist laymen, be natural and also be understanding of some of the handicaps the layman faces in accepting the proposal you are making. The layman will appreciate your awareness of the conditions under which he makes his living. If you are understanding of the expenditure of energy that his job requires of him, and the limited amount of time he has to give in a volunteer manner, you will have gone far in winning a desire on his part to work with you.

The average layman is hesitant about attempting many forms of "church-work." He has not been trained along those lines and is consequently sensitive about projecting himself into places of prominence. And, too, this is a day of specialization. It is becoming increasingly true that even the day laborer has his specialty in which he has become skilled. The workman knows what it means to undertake a job for which he is not prepared. Consequently, his impulse will be to refuse the job in the church for which he knows himself to be unfitted. It is at this point that opportunities for leadership training may be presented. As the layman discovers how he may become a skilled workman for his church, a new life of usefulness and joy in Christian service may be opened to him.

In approaching the prospective worker, cultivate his interest. You are concerned in more than merely winning his consent to assist in the job immediately at hand. Converse and counsel with him frequently regarding those matters that pertain to the work of the church, his own religious life, and the Christian message for the world. Through this intimate and counselling process you will become thoroughly acquainted and as his own understanding grows and his possibilities for Christian service unfold, you will not only have an enthusiastic helper, but you will also have led another person into the joy and satisfaction of a life of Christian service.

● PUBLICITY IS EFFECTIVE

Third, utilize publicity. Undergird those phases of the

program in which laymen are to have a part with as strong a publicity program as you are able to command. Let it be known what it is that is being undertaken. Stress the needs, values, and hoped-for results of the project. Point out in a clear fashion the vital relation which it bears to the work of the church and the spirit of the Gospel.

This process of publicizing the undertaking will serve not only to clarify it in the mind of the worker, but will also prepare the way for it to be received by the constituency. Such publicity also serves in a vital way to enlist workers. It is human nature to like to be in the midst of popular movements. If workers are given recognition, they are encouraged to greater effort and new workers are readily enlisted. There are many angles to the uses and methods of publicity and the efficient leader who is desirous of making the most of his opportunities, will give this matter some thorough study.

Don't fail to report the results of projects in which laymen have been asked to participate. If the undertaking was important in the beginning and if interest has been aroused in it, then in order to keep faith with the workers and to assure a continuing interest in future appeals for service, publicity should follow through in reporting results and acknowledging the contribution of workers. Effectiveness at this point will contribute much to succeeding ventures in enlisting laymen.

● RECRUTS MAY BE WON THROUGH FELLOWSHIP

Fourth, utilize the appeals of fellowship and the challenge of Christian service. By no means can it be said that all inactive laymen are insincere or religiously indifferent. There is great need that they shall be led into active Christian service. There is probably no more fruitful way for accomplishing this than through the agency of Christian fellowship.

Experiment in bringing laymen together under circumstances conducive to pleasurable mingling, friendly acquaintance, and normal social enjoyment. Project into these gatherings such references or activities as will definitely relate them to the church. In these groups there are people who are susceptible to suggestions for active participation in the work of their church. They, in turn, have some influence on others who might be less likely to respond. There will be a group influence that will encourage each member of the group to accept responsibility more readily than he otherwise would do. Partially because of their appreciation for this fellowship, members of the group will engage with others in service projects which create common interests that strengthen the bonds of the fellowship and enrich its spirit.

In these fellowships, of which the total church is the best example if it is not too large, the obligations and opportunities of vital Christian service may best be lifted up and impressed upon the individual. His response to that appeal will be far more favorable in this company of "kindred" minds and hearts than if he meets it alone and to himself.

After all, our greatest opportunity for enlisting the layman in the work of the church lies in bringing him face to face with the need and his responsibility to it. The presentation of these claims to him under circumstances most favorable to his affirmative response, will be most likely to succeed.

Our laymen will see the work of the church through if its leaders can lead them into projects of Christian service that yield satisfying experiences.

Characters:

A MAN
A WOMAN
A CLERK
A REPORTER
A TRAVELING MAN
A SCRUB WOMAN
A BELL BOY
A POETESS
A SENATOR
A SENATOR'S WIFE

Scene:

The lobby of a small town American hotel. Upper left, the inevitable counter type desk, taking up a good deal of space. Down, right, facing front, a wooden bench with a shabby leather seat. Upstage, center, a worn divan and several chairs. On rear wall close to desk a neatly lettered placard bearing the words: BETHLEHEM HOTEL. CHRISTIAN CLIENTELE ONLY. Close to it an office calendar bearing the date DEC. 24. Entrance, right, to street. Entrance, left, to stairs and other parts of the building.

(As the play begins, the curtains are drawn. The auditorium is in darkness. The voices of the MAN and of the CLERK are heard coming from behind the curtain.)

VOICE OF THE MAN. (Troubled) You say—no room?

VOICE OF THE CLERK. (A little curt) Sorry. Not a room left.

(The curtain rises, revealing the above setting. The CLERK, a young girl with a pretty but tired face, is sitting on a stool behind the desk, a popular magazine close to her hand. The REPORTER sits at one end of the divan—a young, dapper, up to the minute person with alert eyes which do not miss anything. At the other end of the divan or in a chair close by sits the TRAVELING MAN, his face hidden behind a newspaper. Over in one corner of the room the SCRUB WOMAN is down on her knees with a pail and cloth, washing the floor. The MAN and the WOMAN occupy the center of the room before the desk. They are obviously foreigners but of uncertain nationality. They are dark of skin and poorly dressed. The MAN wears a long coat and a close fitting fur cap resembling a turban. The WOMAN wears a long dark cape and a shawl or triangular scarf over her head. She carries in her arms a very young baby wrapped in a blanket. She cannot understand English, so she stands bewildered by the conversation between the CLERK and her husband, keeping her eyes, frightened but trusting, on the latter's face.)

MAN: (Speaking in broken, difficult English) My wife, she tired. Been seek. Got leetle baby.

CLERK: (Very matter of fact) Sorry. You'll have to go some place else.

WOMAN: (Anxiously) What does she say? Is there any trouble?

MAN: She says there's no room. The inn is full.

WOMAN: But—what shall we do?

MAN: (Placing his hands on her shoulder) Don't worry. We'll find something. (He again approaches the desk, reluctant but determined. His manner is gently courteous and dignified.)

MAN: Ma'am. (The CLERK does not look up. After awhile he tries again, without impatience.) Ma'am—if you please to leesten—

CLERK: (Looking up from her magazine,

No room in the hotel

A Christmas Play

By DOROTHY CLARKE WILSON*

frowning) What's that? Look here, I thought I told you—

MAN: (Gently persistent) See! My wife—she small. She take up not much room. Baby so beeg. (Measuring with his hands) My wife, she been seek. She come long way from here, across ocean. One leetle room for her, what? One small corner?

CLERK: I told you once we haven't any more room. Can't you understand English?

(The REPORTER is observing the scene with amusement. The TRAVELING MAN has lowered his paper and looks on gravely. The MAN removes a roll of bills from his pocket.)

MAN: See. Money. Good 'Merican money. I pay.

CLERK: (Eyeing the money, uncertainty for the first time on her face) Wait a minute. I'll go ask the boss. (Exit, left.)

REPORTER: (Chuckling) You've got the right idea, stranger. As Confucius said, "It's the fellow with the dough that gets the bread." (As the MAN stands staring at him) Don't get me, do you? Well, no matter. Neither would Confucius.

MAN: (Going to the WOMAN) Don't be frightened. It will be all right. (He leads her to the bench, down right, and seats her with tender solicitude.) Sit down here while we're waiting.

CLERK: (Returning after a few moments and speaking definitely) No. We're full up. (As the MAN still stands hesitating) Look somewhere else in town, why don't you? Some of the tourist houses aren't so fussy.

WOMAN: What does she say? (The MAN puts his arm about her shoulders, and they converse together in low tones.)

TRAVELING MAN: (Rising and approaching the desk) I say—if it's a matter of space, these people can have my room.

CLERK: (Wide eyed, lowering her voice slightly) Gee, mister, you don't really think I meant that about there being no room, do you? (Nodding toward the couple) Why, there isn't a hotel in the county that would take them in.

* Biddeford, Maine.

TRAVELING MAN: (Earnestly) But—you may be making a big mistake.

CLERK: We would be if we took them in. Maybe you haven't heard, but tonight we've got important people coming. (REPORTER looks up, interested.)

TRAVELING MAN: That's what I thought, too. I wonder—could I talk to the manager?

CLERK: You wish to make a complaint?

TRAVELING MAN: No, no. I just want to tell him about an experience I once had. I used to be in the hotel business myself.

CLERK: Sorry. He's busy now.

TRAVELING MAN: It wouldn't take long. Just a minute—

CLERK: He's terribly busy. (The TRAVELING MAN returns to the divan, and the CLERK and the REPORTER exchange a significant glance. The latter taps his head.)

MAN: (Slowly) My wife—she stay here while I find place? She tired. She come long way. (The CLERK hesitates.)

REPORTER: (Cheerfully) Sure! Of course you can leave your wife here. A hotel lobby's a public place.

CLERK: (Weakly) Why—I—I suppose so—

MAN: (Seating the WOMAN once more on the bench, right) I'll be back. Just sit here and wait.

WOMAN: (Clinging to him) Don't leave me—alone—

MAN: I must. We have to find a place to stay or a car to take us farther on. There's the child, you know. (The WOMAN settles back.) Don't be frightened. This is the great country, the good, free America.

WOMAN: (Quietly, looking down at the child) I wait.

(The MAN goes out, right. During the last of the preceding scene the BELL BOY has entered and stands lounging against the desk. He is of very colored lineage.)

BELL BOY: (To CLERK) Niggers? (Nods toward the couple.)

CLERK: You're color blind.

BELL BOY: What are they then, if they ain't niggers?

CLERK: That's the least of my worries. What I'm worried about is whether she's still here when the senator and his wife pull in.

REPORTER: Ah, then Senator and Mrs. Fairweather are planning to spend Christmas in Bethlehem!

CLERK: (Hastily) But it's entirely confidential.

REPORTER: Oh, of course. Let's see, Bethlehem is the senator's home town, isn't it?

CLERK: Yes. He owns half the place. Has a big house up Main Street, but they don't open it up very often. For a short visit he always stops here at the hotel.

TRAVELING MAN: Fairweather. I've heard the name.

REPORTER: It's in the papers plenty right now. He's the one who's said to be sponsoring the anti-alien bill. It's still in committee; but we're expecting it to break any day now. By the way, boy, where's the telephone?

BELL BOY: This way, boss. (They go out, left.)

CLERK: (Worriedly, as the BELL BOY returns) Who'd he call? Could you hear?

BELL BOY: Long distance, that's all I know. Who is he?

CLERK: (Consulting the register) Name, Smith. Residence, New York City. Occupation, Publicity Expert. (Brightening) Well, at least he isn't a newspaper reporter. The

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senator didn't want this visit to get out.

BELL BOY: (Dreamily) I've got a mammy lives in New York City.

CLERK: (Curly) You don't say! (Turns her back on him.)

BELL BOY: (Wistfully) I s'pose you'll be goin' home on Christmas.

CLERK: What's it to you?

BELL BOY: Oh—nothin'. Only I—I ain't never been away from home on Christmas before. I was just hopin' there'd be somebody around to talk to.

CLERK: If you don't quit your impertinence, I'll report you.

(She turns again to her story. The BELL BOY saunters to the entrance, right. Meanwhile the SCRUB WOMAN has finished with the part of the room she has been cleaning and gone out, left. She returns now with a fresh pail of water and approaches the corner occupied by the WOMAN. She looks at her curiously, and her eyes light with that luminous sentimental softness which some women always show at sight of a baby. She comes closer and reaches a tentative finger toward the bundle. The WOMAN smiles and lifts the blanket. The SCRUB WOMAN's face wrinkles up in delight, and the two exchange diffident smiles.)

SCRUB WOMAN: Pretty little tyke, ain't he? How old is he? (The WOMAN smiles blankly.) I said how old—Mercy me, you don't understand no English, do you? (They look at each other a moment, dismayed by this insurmountable barrier, then the faces of both turn again to the baby.) Bless me, he's wakin' up! The cute little tyke! Ain't even cryin'. Look at that! Ain't he cute? (The two women look first at the baby, then at each other, smiling appreciatively like two old friends.) There! He's suckin' his little fist. He's hungry. I wish I had somethin' to give 'im. I ain't got nothin' but a mite of candy. (She draws out of the pocket of her apron a small wooden box. She opens it and offers it to the WOMAN, who shakes her head. The WOMAN takes from beneath her cape a bottle of milk wrapped in a cloth. She unwinds it, feels its warmth, and starts to put it inside her dress to give it further warmth.) Here, let me feel! (The SCRUB WOMAN takes the bottle, laying the box down carelessly.) Oh, it's much too cold! He'll be having the colic. Wait! I'll fix it. (She takes the bottle to the pail of hot water, lowering it in very carefully. The two exchange understanding smiles.)

CLERK: (Looking up and frowning) You'd better get that floor done.

(The SCRUB WOMAN bends to the pail, washing the floor with one hand while holding the bottle with the other. Presently she removes the bottle, wipes it on her apron, tests it on the back of her hand, and gives it to the WOMAN. She leans over, watching the baby for a moment, then returns reluctantly to work. The TRAVELING MAN has watched the whole episode with interest.)

REPORTER: (Returning, breezily) The telephone service in these small towns isn't so hot, but I got them—finally. (He sits down again at the other side of the divan from the TRAVELING MAN.)

REPORTER: (Sociably) Ever been in Bethlehem before?

TRAVELING MAN: Yes. A long time ago.

REPORTER: Place has changed considerably, I imagine.

TRAVELING MAN: Not much. All small towns are about alike.

REPORTER: Seen quite a lot of them, have you?

TRAVELING MAN: Yes. I'm a—traveling man. (His glance travels again to the WOMAN.)

REPORTER: (Easily) Don't let those foreigners play on your sympathies, stranger. People like them wouldn't know what to do with a soft bed, anyway.

TRAVELING MAN: (Earnestly) I'd like to tell you about an experience I had once—a long time ago—when I was in the hotel business.

REPORTER: (Suddenly alert) There's a car stopping outside. Pardon me, sir. You were saying—

TRAVELING MAN: (Disregarding the interruption) One night a couple came to my hotel seeking shelter. There were crowds in the town that night, and the hotel was nearly full, but not quite. I had a few rooms left, but I was keeping them for important people. So I turned them away—this man and woman—

REPORTER: I wonder if it's the senator. Oh-oh! I should say not. Look coming! No senator ever looked like that.

(The POETESS enters, followed by the BELL BOY carrying her bag. She is young, pretty, breezy, and ecstatic. She pauses halfway to the desk and casts about her a glance so all encompassing that we know immediately she has seen everything—and nothing.)

POETESS: How perfectly quaint! (Approaching desk) Is this really Bethlehem?

CLERK: Yes, ma'am. (Pushing register forward) Right here, please.

POETESS: (Disregarding the book) I suppose you'll think I'm silly, being so excited, but this is a real adventure for me. You see, I've been wanting to come here for years, every Christmas.

CLERK: Yes, ma'am. If you'll please sign on this line—

POETESS: (Turning toward REPORTER) This really is Bethlehem, isn't it?

REPORTER: (Rising gallantly) It certainly is, Miss—

POETESS: Curtis. Gwendolyn Curtis. (She looks hopefully to see if the name strikes a responsive chord.) You may have heard of me. I write things. Poetry.

REPORTER: (Polite but vague) The name does sound familiar. That's odd, because I'm a writer, too.

POETESS: (Eagerly) Poetry?

REPORTER: Oh, no. Just newspaper stuff.

POETESS: (Disappointed) Oh! I thought if you wrote poetry, maybe you came here for the same reason I did.

REPORTER: And why is that, if I may ask?

POETESS: Well, once when I was a very little girl I saw the name "Bethlehem" on the map, and I began thinking even then that if I could just come here for Christmas, I could—well, sort of get the real meaning of the day so I could write a really great poem about it. You understand what I mean?

REPORTER: (A little out of his depth) You mean the combination of Bethlehem and Christmas might—might sort of inspire you—

POETESS: (Eagerly) That's it. (To CLERK) Do you suppose there are any sheep near here?

CLERK: (Indifferently) I'm afraid not, ma'am. The farmers around here go in mostly

for hogs.

POETESS: (Somewhat dampened) Oh! Well, at least there are stables and stars—and maybe babies.

REPORTER: (Helpfully) Sure! There's one of them over there.

(He points toward the WOMAN. The POETESS turns eagerly, then frowns.)

POETESS: Is—that the kind of people you have here in Bethlehem?

CLERK: (Eagerly) Oh, no, ma'am. She's just waiting here for her husband to find a place to stay.

POETESS: Oh, well—it's only for one night, anyway. (She signs the register.)

CLERK: (To BELL BOY) Take the lady's bag up to Two Fourteen. And hurry back. The senator may be coming any time. (The BELL BOY picks up the bag and goes out, left, the POETESS following.)

(The REPORTER saunters to the entrance, right. The SCRUB WOMAN again approaches the WOMAN.)

SCRUB WOMAN: Poor little tyke! Gone fast asleep again. I'll bet you got a cramp in your arm. Here! Let me take 'im a minute, while you get a mite of rest. (She sits down beside the WOMAN and takes the bundle, crooning delightedly as only a woman who has known and loved children long and tenderly can do.)

REPORTER: Ah! Here's the senator now.

CLERK: (Excitedly, to BELL BOY, who is just reentering, left) The senator's here. Get his bags—quick! Don't keep him waiting.

BELL BOY: Yes, ma'am.

(He saunters slowly to the entrance, right. Presently SENATOR FAIRWEATHER and his WIFE enter, followed by the BELL BOY, weighed down with luggage. The SENATOR is a very ordinary looking man with a worried, harassed face. One suspects that the slightly bombastic manner he affects is to convince himself as much as other people that he is in reality an important person. The SENATOR'S WIFE, however, makes up for all her husband's defects. She was born to a position of importance and knows it. They approach the desk without even a casual glance at the other occupants of the lobby. The SCRUB WOMAN hastily gives back the baby and returns to her scrubbing.)

SENATOR: You received my wire, I presume?

CLERK: Yes, sir. We have everything ready for you, sir.

SENATOR'S WIFE: (Shivering) I'd forgotten what a bleak place this is. I believe we should have opened up the house, James.

SENATOR: No, no, we're wasting enough time as it is. I ought to be back in Washington this minute, with that bill coming up next—(He stops himself just in time and looks around warily. The REPORTER springs to his feet, blandly smiling.)

REPORTER: Why, Senator Fairweather, what a piece of luck!

SENATOR: (Eyeing him closely) I—don't seem to remember—

REPORTER: Oh, you wouldn't. I only met you once, but I've followed your career with much interest. Believe me, I've quoted you on more than one occasion, senator.

SENATOR: (Pleased) Have you? Well, that's flattering, Mr.—

REPORTER: Smith. Now about that bill, senator, that anti-alien bill that's coming up next week—

SENATOR: (Sharply) How do you know it's coming up next week?

REPORTER: But I thought you just said so.

SENATOR: Oh—well, maybe I did, but it's entirely confidential.

REPORTER: Oh, of course. But people will know about it, anyway, now that the committee has reported favorably.

SENATOR: Who told you that?

REPORTER: Oh, nobody. But how could it be otherwise with a man of your influence on the committee?

SENATOR: Well, it's not absolutely decided yet, but just between you and me—and here's hoping there are no reporters listening—it's going through.

REPORTER: (Eyes gleaming) That is news.

SENATOR: It's time the people of this nation were waking up to the dangers from the foes right here in our midst. (The REPORTER half turns his back and scribbles hastily.) It would be a good thing if we could ship every alien in the country, English speaking excepted, back where he came from. But since we can't do that, we'll keep any more from coming. And we'll take every measure possible to protect our sacred institutions of liberty and democracy—

SENATOR'S WIFE: James, no political speeches. We're in Bethlehem, not Washington, and it's Christmas. We have at least a dozen charity baskets to attend to, and— (Her face suddenly freezes) James! Who is that woman? (The SENATOR's glance follows hers, and they both stare at the WOMAN.)

CLERK: (Helplessly) The lady—I mean the woman, ma'am—isn't staying. She's just sitting—

SENATOR'S WIFE: (With withering sarcasm) Apparently.

REPORTER: The fact is, senator, the woman came here with her husband a few minutes ago, and the two of them wanted a room. The clerk refused them

SENATOR'S WIFE: (With more approval) I should hope so.

REPORTER: Then the man went out to find another place and left the woman here. There really was nothing the clerk could do.

SENATOR'S WIFE: Well—I suppose not—but—

(The POETESS enters, left. She has lost her ecstatic rapture. She carries her suitcase and a key, which she lays down on the desk.)

POETESS: I'm checking out. (To BELL BOY) Here, boy. Call me a taxi. (The BELL BOY goes out, right.)

CLERK: B-but—you just came, ma'am.

POETESS: And now I'm just going. I couldn't spend even one night in this place. The beds are terrible, and the radiator rattles, and there isn't even a private bath.

CLERK: There's only one private bath, ma'am, and of course the senator— (But the POETESS is already on her way to the door.)

TRAVELING MAN: (Interposing himself gently) So—you're going away without finding what you're looking for?

POETESS: I was a fool. There's no beauty nor romance here—nothing to remind one even remotely of the first Christmas.

BELL BOY: (Returning) Taxi's gone now, ma'am. You'll have to wait.

(She sits down in one of the chairs impatiently. Presently the MAN enters, right. The occupants of the lobby stare at him curiously. He goes straight to the side of the WOMAN with scarcely a glance for the

others.)

MAN: I've been all through the town. I've asked people everywhere. I can't find a place.

WOMAN: (Making no move except to tighten her arms about the child) What shall we do?

MAN: I—don't know—yet. I must—think.

(He stands very still in that deep, aloof concentration which men of certain races are able to attain. The others in the lobby watch him curiously.)

SENATOR: (To REPORTER in a penetrating whisper) Do you think he could have followed me?

REPORTER: Very unlikely.

SENATOR: I don't trust these foreigners.

SCRUB WOMAN: (Approaching MAN) What's the trouble? Can't find no place to put you up? You can stop at my place if you want. It ain't much. Just one room in an old shack out behind the hotel. But I got an old couch I can put her on.

WOMAN: What is it? What does she say?

MAN: She says she has a place where we can stay. (To SCRUB WOMAN) Not me. I sleep out—in straw—anywhere. But she been seek. She small—she not take up much room—

SCRUB WOMAN: Come along. There's room. My little grandson, he can sleep on the floor one night. He won't mind. He's been anhanker' for company for Christmas.

MAN: I pay money.

SCRUB WOMAN: Lan' sakes, what do you take me for! I don't want no money. Come along now. (She leads the way out, right, waiting for the MAN and the WOMAN to follow.)

SENATOR'S WIFE: (To BELL BOY) Here, boy. Get a dustcloth and wipe off that seat. And find something to spray the room with.

BELL BOY: Yes, ma'am. (He takes a large dirty handkerchief from his pocket and goes to the seat, dusting it with generous but superficial gestures.)

SENATOR: (Nervously) I hope he wasn't following me. These foreigners are a vindictive lot, and that anti-alien bill—

BELL BOY: (Picking up the wooden box) That woman, she went off and left a box.

REPORTER: That reminds me. I have a telephone call to make.

SENATOR'S WIFE: Come, James, let's get to our rooms.

(The company all start to move their separate ways, when the TRAVELING MAN suddenly speaks in a voice so vibrant and compelling that every person stops short and looks at him.)

TRAVELING MAN: Let me see that box.

BELL BOY: Y-yes, sir. (He takes it to him rather gingerly, as if the TRAVELING MAN's attitude had endowed the thing with extreme and possibly sinister importance.)

TRAVELING MAN: (Holding the box and studying it) A very unusual little box.

SENATOR: (Terrified) C-could it be a—bomb?

SENATOR'S WIFE: (Eagerly) An antique, do you think?

POETESS: (Putting down her suitcase) How romantic! Do you suppose it's full of crown jewels?

REPORTER: Open it up, stranger. Bet you ten to one it's a pack of camels.

SENATOR: No, no! For heaven's sake! Listen to it first and see if it ticks!

SENATOR'S WIFE: James, don't be absurd.

I believe that's a valuable antique, and if it is, I'm going to— (Stops warily)

CLERK: (Nervously) Maybe I'd better show it to the manager.

(The TRAVELING MAN quietly opens the box and looks inside. There is a breathless pause of expectancy. The SENATOR puts his hands over his ears.)

POETESS: (Breathlessly) What is it?

REPORTER: Camels or Chesterfields?

CLERK: If it's anything of value, I really must report it. It's against the rules—

TRAVELING MAN: (He suddenly lifts his eyes and sweeps them about the little group. His voice, though still quiet, has a compelling quality.) Have any of you ever traveled in the East? (He looks around, and they slowly shake their heads.) No? But perhaps you have heard of a certain substance known as—myrrh?

POETESS: (Breathlessly) Myrrh!

SENATOR'S WIFE: (Puzzled) Myrrh?

REPORTER: Myrrh. I seem to have heard the name.

TRAVELING MAN: It is a substance with a venerable and interesting history. Priests were anointed with it back in the time of Moses. In the days of Solomon maidens wore it as a bag of fragrance beneath their breasts. And according to the old tradition it was one of the gifts brought by the Wise Men of the east to the Christ Child.

POETESS: (Dreamily) "And they presented unto him gifts, gold and frankincense, and myrrh."

REPORTER: That's where I heard it. In Sunday school.

SENATOR: All very interesting, but we hardly have time—

TRAVELLING MAN: (Continuing unperturbedly) It is a resinous gum exuding from the bark of a small, scrubby tree, and it occurs in pieces of irregular form, varying from a pale, reddish yellow to reddish brown in color. (As he speaks he takes a small object from the box and holds it up.) Like this.

(The TRAVELING MAN has been working them up to a state of suspense and excitement, and now that the climax of his little act has come, they are duly excited, without knowing exactly why. They gather around, look at the object curiously, and peer into the box.)

POETESS: (More stirred than the rest) You—you really mean that is myrrh—there in that box?

TRAVELING MAN: It looks very much like it.

REPORTER: But—people don't go lugging priceless Oriental stuff around country hotels. There's something blamed queer. Who could have left it there?

TRAVELING MAN: Who, indeed?

POETESS: Who but that woman—and her child?

SENATOR: I knew there was something queer about those dirty foreigners. They aren't what they pretended to be. I shan't rest easy until they're out of this town, and I mean to—

POETESS: (Suddenly taking the center of the stage) Listen, all of you! Are you blind? Can't you see what this means? It—it's unbelievable, I know. It's a miracle, but who are we to say miracles can't happen? (They stare at her uncomprehendingly.)

REPORTER: What are you talking about?

POETESS: It couldn't be just coincidence,

could it? A man and a woman and a child—coming to Bethlehem on Christmas Eve—and bringing a box of myrrh?

REPORTER: By Jove, the girl's got something there!

SENATOR: Young woman, are you trying to make us believe there's something—something uncanny about this place?

SENATOR'S WIFE: (Her imagination kindling) It is—a curious coincidence. But of course it couldn't be—

POETESS: (Now transformed into a flame of enthusiasm) Why not? Almost every nation has its legend of the Christ Child coming back to earth on Christmas Eve. Who are we to say they are all untrue?

SENATOR'S WIFE: (Her eyes wide with excitement) But—suppose it were possible—suppose they could visit the earth again—surely they wouldn't choose to appear—as dirty, ignorant foreigners!

TRAVELING MAN: (Quietly) You forget that the Christ Child was not of Anglo Saxon parentage. He was a Syrian Jew, his father was a manual laborer, and he was born in a stable because there was no room for him in the—hotel. Just as there was no room tonight.

POETESS: But—we didn't know—

TRAVELING MAN: Neither did they know then. They were just a man and a woman—wanting shelter.

POETESS: How terribly that innkeeper must have felt—afterward—when he found out!

TRAVELING MAN: Yes. (Slowly and thoughtfully). There is an old legend that he still walks the earth—sometimes—trying to keep others from making the same mistake that he did.

SENATOR: It's—preposterous. It's incredible! But by jove, I believe it's true!

SENATOR'S WIFE: I felt all the time there was something unusual about them. You know, James, I've always been a little—occult.

SENATOR: Well, if such things can happen, it's logical to suppose they might happen to us. After all, if the—the Holy Family wanted to put in an appearance it's natural they should choose important people.

POETESS: (Softly) Just think! They were right here in this room—sitting on this very seat. (She hovers over the bench.)

SENATOR'S WIFE: (Suddenly) Yes, and where are they now? Out in some hovel with that ignorant scrub woman. It ain't respectable. What would people say if they knew? James, we must do something.

JAMES: Yes, my dear. But what?

SENATOR'S WIFE: Why, get them in a decent, respectable room, of course. That poor tired woman and that little baby! Probably the place they're in is no better than a stable. We'll put them in our suite, James. (To BELL BOY) Do you know where that woman lives?

BELL BOY: Y-yes, ma'am. (His eyes are wide) Gosh, ma'am, d-do you really think that was—Him?

SENATOR'S WIFE: (Quelling his intimacy with a glance) Take me there immediately. (To CLERK) And see that everything is made ready in our suite. You'd better put a crib in and have nice hot lunch taken up. The very best of which the hotel is capable.

CLERK: Y-yes ma'am. (She goes out, left, hastily.)

POETESS: I'm going, too. I wouldn't miss

it for anything.

SENATOR'S WIFE: You'll come, of course, James. It's your place, being a senator. Almost like giving an official welcome to a foreign dignitary. (They all start for the door, right, but before they reach it, the SCRUB WOMAN enters, and they retreat. Without noticing, she goes at once to her pail.)

SENATOR'S WIFE: (Breathlessly) Where are they? Where did you take them?

SCRUB WOMAN: (Flustered, a little frightened) Them?

POETESS: The man and woman and—and child. Where are they?

SCRUB WOMAN: Gone.

SENATOR'S WIFE: Gone! Didn't you take them home with you?

SCRUB WOMAN: Yes'm. But they didn't stay. The man, he was anxious to get along. I found a man with a car he could hire. I seen 'em get into it myself and drive off.

SENATOR'S WIFE: But—where were they going?

SCRUB WOMAN: The man said as how he'd got a brother what's got a farm over in the next county. That's where they was bound for. They're goin' to build 'em a little house and keep hens.

SENATOR'S WIFE: (Dazedly) Keep—hens—

POETESS: Don't you understand? They've just—gone, that's all. Of course they had to go that way—quietly, mysteriously—as they came. (Radiantly, to SCRUB WOMAN) Do you know who it was you befriended tonight?

SCRUB WOMAN: (Shaking her head) I didn't ask no names. I just knew they needed a place to sleep. And there weren't no room for 'em here. (She picks up her pail and goes out, moving with the same slow, patient stolidity which has characterized all her movements.)

POETESS: (Gazing after her sadly) Poor stupid woman! And here she's been in actual contact with—with Divinity, and didn't even recognize it!

REPORTER: (Dryly) At least she came in contact with it. That's more than any of us was willing to do.

SENATOR: (Severely) This isn't a time for levity. We've all been through a deeply emotional experience. We've been privileged to witness a miracle. It should make us thoughtful. It—it should change our whole lives.

POETESS: (Eagerly) Oh, it has! It's changed mine.

TRAVELING MAN: (Face lighting) If you really mean that—

SENATOR'S WIFE: Of course we mean it.

POETESS: I know I'll be able to write so much better poetry—perhaps even make the best magazines. My mind is so full of new ideas I can hardly wait to write them down.

TRAVELING MAN: (Disappointed but turning hopefully to the SENATOR) You mean, senator, you'll be changing your position on this anti-alien bill?

SENATOR: I'll—what? What's that?

REPORTER: That's right, senator. You'll have to change your mind about all aliens being such a bad lot. That is, if you're really consistent. After all, it might be embarrassing to find you'd deported the Holy Family as seditionists.

SENATOR: (Testily) Nonsense. This is an isolated instance, having no bearing whatever on the practical problems facing the country. Our business is to safeguard this democracy which is our precious Anglo-

Saxon heritage, and to do so we must eliminate all these impure strains which have so insidiously crept in.

REPORTER: (Musically) In other words, destroy the democracy.

SENATOR: What's that?

SENATOR'S WIFE: James, I've made up my mind. After this experience we can't just keep on observing Christmas the way we have. We—we've got to make some real sacrifice this year.

TRAVELING MAN: (Turning to her eagerly) Yes?

SENATOR'S WIFE: (To all the company) I—I'm going to give twenty charity baskets this Christmas instead of ten!

(The TRAVELING MAN turns slowly away. His head bows. He stands motionless holding the little box.)

SENATOR: Very good, my dear. (He taps the desk nervously) Now if that clerk would only come back—

BELL BOY: (To POETESS) Your taxi's waiting, ma'am. Shall I say you don't need it now?

POETESS: Certainly not. How lucky this all happened before train time! Now I won't have to sleep in that awful room. I can spend Christmas in comfort, in my New York apartment.

BELL BOY: (Eagerly) You—honest to gosh—goin' to be in New York—tomorrow mornin'?

POETESS: (Coldly) Yes. Why?

BELL BOY: (Eagerly) I got an old mammy livin' in New York. She's all alone this Christmas. There's just her an' me. D-do you s'pose—(The TRAVELING MAN turns with interest.)

POETESS: (Impatiently) Well?

BELL BOY: Could you maybe call 'er up an' wish 'er Merry Christmas for me an' tell 'er I'm all right an' hopin' she's the same? It—it wouldn't take but a minute, ma'am.

POETESS: Well, of all the—I could have you discharged for this. (Turning to the others) The insolence of the boy!

BELL BOY: Yes, ma'am. (He hastily picks up the suitcase.) Your taxi's waitin', ma'am.

POETESS: Good night, everybody. Merry Christmas! Watch for my poems, won't you? (She goes out, right.)

SENATOR: Ah, here's the clerk. (Severely) You've kept us waiting.

CLERK: (Excitedly) The rooms are ready, sir. I've had the crib taken up—

SENATOR: We won't be needing the crib. The parties have—er—moved on. Where's that boy gone? (As the BELL BOY reenters) Here! Take our bags up.

BELL BOY: Yes, boss. (He is again the obsequious and dutiful servant.)

SENATOR: (Turning) I—er—think we'd better not advertise this little experience, gentlemen. My—er—my public might not understand. It doesn't do to mix religion and politics.

SENATOR'S WIFE: Come, James. The baskets!

SENATOR: Yes, my dear. (They go out, left. To CLERK) Tell the manager I'd like to see him in my suite.

CLERK: Yes, sir. (She goes out, left.)

REPORTER: (Drawing a deep breath) Well! And I thought a small town would be a dull place on Christmas Eve. Will this be a story? (He starts writing furiously.)

(Continued on page 39)

Primary Department

By Irene Rockenbach*

THEME FOR NOVEMBER: *Giving Thanks*

Stories may be told and verses memorized, pictures may be drawn and gifts given, but if the spirit of gratitude is not aroused there is no real thanksgiving. Plans must be made, and stories, songs, pictures and activities selected with this objective in mind—to lead the children to a realization and appreciation of God's goodness, and to an expression of this gratitude in loving deeds toward others.

Children need to be led to be thankful not only for material blessings—for food and drink and shelter—they may be led to feel gratitude for the beauty of God's world, for father, for mother, for playmates, for the happiness of having a baby in the home, for their church, for happy times they have there, for school, for country. This feeling of gratitude cannot be awakened merely by planning a service in which we expect our primary children to participate on the Sunday preceding Thanksgiving day. It must be prepared for weeks before that time, so that this feeling may be real and sincere, and the service their own. The preparation should begin in October. There is no more fitting time for its beginning than at the time when God's world is clothed in crimson and gold, when every bush and sapling tells the story and "sheweth forth his praise."

Motion Pictures

Hills and the Sea. 1 reel (10 min.) color. Silent. Rental \$3.00. Depicting the beauties of nature around Martha's Vineyard. Available through Harmon Foundation, 140 Nassau St., New York City.

Pilgrims, The. 3 reels (45 min.). Silent. Rental \$7.50. The Pilgrims leave England and arrive in America by way of Holland. They make friends with the Indian, Samoset. Available through Yale University Press, 386 Fourth Ave., New York City.

November 2

THEME: *Appreciation of Beauty of Autumn*
ACTIVITY: If possible, take the children on a hike to the woods or park during the week or on Sunday afternoon. If you cannot do this, bring some of it to them—branches of sumac, oak and maple, bitter-sweet berries, rose haws, barberries—or show them pictures of autumnal beauty. Have them help rake piles of leaves during the week. In conversation, tell them how happy it makes you to see the beautiful things God has made.

QUIET MUSIC

POEM: *IN OCTOBER*

There's not an earthly artist

* Deerfield, Illinois.

¹ By Nancy Byrd Turner. From *Picture Story Paper*. Used by permission of the Methodist Publishing House.

With all his paints and brushes
 Can put into a picture
 The color of these bushes,
 The beauty of these branches
 The blueness of this sky.
 No painters ever do it
 However hard they try.
 Only the first great Artist
 The God who made us all,
 Knows how to make this color
 Each lovely, shining fall.

NANCY BYRD TURNER

PRAYER: Thanks for autumn. Thanks for eyes to see the beauties of the world.

VERSES: "The Lord hath done great things for us, whereof we are glad."

"Serve the Lord with gladness, come before his presence with singing."

HYMN: "Hymn for the Autumn"²

OFFERING SERVICE: "Father, bless the gifts we bring thee."³

SONG: "Lord of the Sunlight"^{2, 3}

November 9

THEME: *Thanking God for the Harvest*

QUIET MUSIC: "He Shall Feed His Flock,"² from Handel's "Messiah."

LEADER: A long time ago a Hebrew poet was thinking about God's goodness, and he wrote a song about it, like this:

Thou visitest the earth, and waterest it,
 Thou greatly enrichest it;
 Thou providest them grain, when thou hast so prepared the earth.
 Thou makest it soft with showers;
 Thou crownest the year with thy goodness.

SONG: "Lord of the Sunlight"^{2, 3}

STORY:

SUMMER ON THE FARM

Jack was a farmer's son. He lived on a big farm, and knew many things about growing crops that a city boy knows very little about. Early in the spring Jack heard his father and mother talk about getting out in the fields to plant the corn, the wheat and oats. He heard his mother talk about putting in the early peas and onions. It made him happy to see the farmers and their horses in the fields early in April, as soon as the soil was dry enough for plowing and planting. Sometimes his father let him ride the cornplanter, and watch the yellow kernels drop into the soft earth.

Although he was only seven, going on eight, Jack had his own duties on the farm. He helped feed and water the stock—the calves, sheep and horses. He took care of the chickens, herded the cows, and brought in wood for the kitchen stove. He weeded the garden, and with his own small hoe, hilled the potatoes and hoed the sweet corn in the garden. When the peas were ready to eat, Jack picked them for dinner, and shelled them. He knew where to find the wild strawberries in the meadow, and often picked his little pail full, and brought them home for mother. Altogether, Jack was a busy boy.

Everyone on the farm worked hard to get the crops planted and keep the weeds down

in the spring and summer, but Jack knew, no matter how hard they worked, nothing would grow and bear fruit unless God sent the rain and the sunshine. When he saw the clouds gather, he did not think so much about his outdoor play as he did about how glad his father and all of the farmers would be to see the rain come down and water the growing things. In the morning, when the sun awakened him by shining in his bedroom window, he was happy, because he had heard his father say that the warm sunshine was good for the corn and the fruit in the orchard.

Before Jack went to sleep at night, he talked to God about his garden and his father's fields, and thanked him for the showers and the sunshine. When Jack's father bowed his head at the table, Jack heard him thank the heavenly Father for his goodness and help in bringing in the harvest, and for health and strength to work hard.

Then there came a day when the fields were yellow with ripening grain, and Jack heard the sound of the reaping machine cutting down the tall stalks. It was great fun to follow the men around the field as they picked up the yellow bundles that dropped from the reaper, to be stacked into shocks to dry in the bright summer sunshine. Sometimes Jack's mother sent him into the field with a jug of cool water and some thick sandwiches for his father and the men who worked with him, and Jack loved to sit with them in the shade of wheat shock and share some of the lunch. Then the grain was hauled to the barns, and threshed, and all the neighbors came to help. There was a big dinner for the threshers, and lots of fun for Jack and the other boys and girls on the farms near by.

A few weeks later, the corn was ripe, and the yellow ears were husked, or broken from the tall cornstalks, and hauled to the barn in great wagon loads, on top of which a small boy could ride. Sometimes the men allowed Jack to drive Prince and Queenie, the two big farm horses, all the way from the cornfield to the barn. No city boy ever had more interesting things to do.

It was a rich harvest, and Jack's father and mother were happy. The wheat and oats were taken to the market and sold. Some of it was ground into flour and made into bread. Some of the corn was sold for cornmeal and corn flakes, and other cereals. Some was stored in corn-cribs on the farm, for the chickens and pigs.

On Sunday, Jack went with father and mother to the little white church at the crossroads. They heard the minister read from the Bible:

"Thou visitest the earth, and waterest it,
 Thou greatly enrichest it;
 Thou providest them grain, when thou hast so prepared the earth.

Thou makest it soft with showers;
 Thou crownest the year with thy goodness.

The valleys also are covered over with grain;
 They shout for joy, they also sing.

The Lord hath done great things for us,
 whereof we are glad,
 O give thanks unto the Lord, for he is good."

And all the people sang:

"We plough the fields and scatter
The good seed on the land,
But it is fed and watered,
By God's almighty hand."

Then they bowed their heads, while the minister prayed, thanking God for the rain and the sunshine, for the good harvest, and for his love and care.

CONVERSATION: What have we to be thankful for? Can you name some of the things for which we should thank God? (Write on the blackboard as children mention gifts)

SONG: "Back of the Loaf"¹² (Or a familiar prayer song)

PICTURES: Farms and farm life.

INTERPRETATION OF A NEW SONG: "Summer Days Are Ended"¹³

(Do not drill on the song, but explain the words by use of pictures and description)

OFFERING SERVICE

November 16

THEME: *Thanking God for Our Country*

QUIET MUSIC

CONVERSATION:

Why do we have Thanksgiving Day? (Let the children tell what they have learned in school. Perhaps one can tell the story of the coming of the Pilgrims. Or, the story may be told by the leader. (We are not teaching history in the church school, but it is our aim to lead the child to feel real gratitude, and we may use facts, not as an end, but as a means to an end.)

SONG: "America the Beautiful," or other patriotic hymn.

PRAYER: Thanks for our country, and for brave men and women. (A list of such people may be put on the blackboard, and thanks may be given for them.)

PRAYER:

Suggest making a Psalm of Thanksgiving. The refrain could be "The Lord hath done great things for us, whereof we are glad."¹⁵ Call attention to Psalm 136 and its refrain. When the psalm (which should be the product of the children) is finished, it may read something like this:

He gives us the sunshine and the rain,
The Lord hath done great things for us,
whereof we are glad.

He makes the flowers grow,
The Lord hath done great things for us,
whereof we are glad.

He colors the leaves purple, orange and crimson,
The Lord hath done great things for us,
whereof we are glad.

He gives us our fathers and our mothers, to care for us,
The Lord hath done great things for us,
whereof we are glad.

Have someone write the psalm as it is composed, correcting the grammar, if necessary, but keeping it in the children's own words as far as possible. Tell them it may be used on Thanksgiving Sunday, as their own Thanksgiving Psalm.

Suggest that there may be someone they

could help to be thankful and happy on Thanksgiving day. They might invite a group of children from a mission, or make up baskets for needy families. Guard against snugness, or a feeling of superiority by explaining that these children are in need through no fault of their own. Do not call them "poor" children,—rather "unfortunate" or "needy" children.

If it is decided to invite a group to a meal, or pack baskets, a suggested menu may be written on the blackboard. The offering may be used for some of the items, and other provisions brought by the children. Place cards or greeting cards may be made.

SONG: "If you want to be happy on Thanksgiving Day."¹⁴

INTERPRETATION OF MUSIC: "L'Angelus" by Gounod.¹⁶

OFFERING SERVICE

November 23

ACTIVITY:

Finish placecards, or greeting cards. Decorate baskets with tissue paper, etc. With the help of the children, the room may be decorated with pumpkins, cornstalks, ears of corn. The children may act as ushers, welcoming and seating parents and visitors.

CALL TO WORSHIP: "Enter into his gates with thanksgiving" Or, Psalm 100, in unison.

LEADER: Let us worship as we listen while our pianist plays our Thanksgiving music.

MUSIC: "L'Angelus" Gounod.¹⁶

PRAYER: The Thanksgiving Psalm, in unison, singing the refrain. (See program for November 16)

SONG: "Summer Days Are Ended"¹⁴

STORY: "The First Thanksgiving" told by a primary child.

SONG: "America, the Beautiful"

DEDICATION OF THANKSGIVING GIFTS: If baskets have been filled, let them be brought to the front, also the money offering, and use the usual offering service, with song and prayer of dedication.

SONG: "Lord of the Sunlight"¹²,¹⁷

The baskets may be delivered by the leaders and some of the children on Sunday afternoon, or on a weekday before Thanksgiving Day.

November 30

THEME: *Thanking God for Christmas*

ACTIVITY:

Conversation with early-comers about Thanksgiving observances and surprises will lead up to the thought of Christmas surprises and activities.

The room may be decorated with woodbine or bittersweet berries, holly, barberries, rose haws, or any shrub with berries. Interest the children in the colors. Show how the yellow covering of the bittersweet opens up when the berries dry, so that the birds may get at the red berry within. Pictures of the Nativity on table or screen for atmosphere and study.

QUIET MUSIC: "L'Angelus" Gounod.¹⁶

THANKSGIVING PSALM (In unison). (See program for November 16)

SCRIPTURE: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." Psalm 92:1.

STORY:

¹² From *Worship and Conduct Songs*. By Elizabeth McE. Shields. Presbyterian Committee of Publication, Richmond, Virginia.

¹³ Music for this phrase is in *Primary Stories*, Part I, Folder 8; *Closely Graded Lessons*, The Graded Press, New York.

¹⁴ By Clara T. Guild and Lillian B. Poor, in *The Little Child in Sunday School*. Published by The Beacon Press, Boston. Used by permission.



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THE THANKFUL ROBIN¹⁸

One year about Christmas time a great snowstorm covered all the fields and hills, putting white coats on the trees and little white caps on all the seed-pods as they stood on their tall plant stems, swaying in the wind.

It was very cold, but the children liked it. It was fun to make snow men and build snow forts; and no matter how hard the wind blew nor how cold it was, there was always a warm place for them in their snug warm homes and food for them when they were hungry.

But out-doors in the cold a poor Robin Redbreast was shivering in the snow, and oh, he was so hungry! It seemed to him that he hadn't had anything to eat for nearly a month. Every grain of corn in the barnyard was buried under the snow; people forgot to throw out crumbs, and the seeds and berries that were his food in the coldest weather were so thickly coated with ice and snow that he couldn't even crack them with his bill. When it came night, he had no warm corner to hop into while he tucked his head under his wing, and poor Robin was so cold and hungry and miserable that he couldn't even chirp.

One very cold night he perched on the ivy at one of the windows of the great church. He had seen little children going in and out, all day, with their arms filled with Christmas green; last of all, after the children had gone

home, some men had carried in a wonderful tree which they placed in the most prominent place of all and made it beautiful for the children's surprise.

After a while every one went away and Robin tried to make himself comfortable for the night. As he sat swaying on his perch, he saw a little spot of light bobbing up and down in the distance—coming nearer, too, it seemed to be, and Robin hopped down to see what it could mean. It was the sexton, with his bright shining lantern who had come back to see if the fires were all right to leave for the night, and as he opened the door to step inside, the wind and snow and a poor little shivering robin went in too.

But the sexton never knew. He banked the fires, and went home, leaving Robin alone.

Oh, how warm and quiet it was! Robin tucked his head under his wing and went to sleep on an oaken rafter.

How beautiful everything looked in the morning. It was like a great forest, big and green and beautiful. Little Christmas trees were banked against the wall, and great masses of holly hid the pulpit. Robin could hardly believe it was true.

"Chirp! chirp!" he cried, and flew from rafter to rafter. What a wonderful place to wake in! Just then he saw the red berries. "Chirp! chirp! I wonder if they are good to eat! I think I'll try one!" said he, and down he flew right into the most beautiful spray of holly. Oh, how good they tasted to a hungry robin! And there were so many! Robin flew from festoon to wreath, and ate until he was tired, and then he flew up to the rafter for another nap.

While he was sleeping the children began to come in again. They were coming to sing their carols at an early service, and soon the church was filled with happy children. Then the organ played and they began to sing.

Robin woke up and watched everything quietly from his perch. He felt warm and happy, he liked the music; in fact he began to feel like singing too.

In the midst of the second verse he broke in. High and clear and sweet he sang, and the children looked up amazed. The minister

raised his hand and the organist and children were quiet, wondering and listening.

Robin was singing a solo now; he threw his little head back and sang and sang, while the happy children listened. He finished his song with a joyful "Chirp! chirp!" and all was still.

"Children," said the minister, "this little bird sings because he is grateful to the Heavenly Father who cares for all, and who knows even when a sparrow falleth. Let us thank him, too, in our carols for this happy Christmas."

And the air was filled with children's voices singing their song of praise to God for his great kindness. The robin had taught them how to give thanks with all their hearts for the love and care which surrounded them.

PRAYER: Thank you for the little Lord Jesus, who came that first Christmas. Help us to show our thanks by making others happy. Amen.

LEADER: In the story the robin sang because he was grateful to God, who cared for him. Let us thank him, too, for his great goodness, as we sing our songs this glad Christmas season.

SONG: "Carol, Children, Carol"⁹ (Or other familiar Christmas hymn)

LEADER: Would you like to learn a new song about the first Christmas night? I will tell you the story of the song, and then you may listen to the music, before we try to sing it together.

SONG: "In Little Bethlehem"¹⁰ (The poem is "Wind Through the Olive Trees" by Katharine Parker. A beautiful interpretation of the words of this song may be found in the *Pilgrim Elementary Teacher*, December issue, 1928. If this song is not available, use some other that you want the children to learn.)

OFFERING SERVICE

⁹ From *Primary Stories*, Course I, Part I, Folder 10. Closely Graded Lessons. The Graded Press, New York. (Order through your denominational book store.)

even though it takes more time in the end. They will grow by this participation.

Motion Pictures

Hills and the Sea. (See under Primary Department.)

The Pilgrims (See under Primary Department.)

If a Boy Needs a Friend. 1 reel (15 min.) silent, rental \$2.00. How a group of boys came to appreciate the friendship of a boy of another race. Available from Harmon Foundation, 140 Nassau St., New York City.

November 2

For the worship center you could use a wooden bowl of fruit or vegetables, carefully arranged.

THEME: *We Are Thankful for the Beautiful World*

PRELUDE: "Menuetto" ("Fantasia," Op. 78) Franz Schubert¹¹

CALL TO WORSHIP: Psalm 65:9-13 (To be read in unison)

HYMN: "For the Beauty of the Earth"

AN ACT OF PRAISE:

Leader: As long as man has lived on the earth, he has expressed his thankfulness and joy for a beautiful world. We seem to be especially aware of God's world

when the seasons change. Right now, we are enjoying the beauty of autumn with glorious colors, falling leaves, fields rich with harvest and blue mist of morning and evening. Let us give praise to God for this, a beautiful world.

Response: Hymn: "Praise to God, Immortal Praise," verses 1, 2

Leader: Our world is beautiful only if we keep it as a Christian world should be. Let us remember that God's world should be peaceful, a place where everyone may have a chance to be educated and to worship. Let us each think how we may do our share to make and keep God's world beautiful in every way.

Response: Sing verses 3 and 4 of "Praise to God, Immortal Praise."

STORY: CREEPING THINGS AND FLYING FOWL

Hugo placed his chisel carefully against the marble and lifted his mallet to strike. But he did not strike. Instead he let the hand with the mallet fall idly to his side, shook his head, and turned his eyes away from the carving on which he was at work to the piece he had finished yesterday. The completed work was a figure of an angel, her body curved just enough to fit the curve of the arch over the entrance of the cathedral.

"How beautiful you are, my angel," thought Hugo. "It is right that you should be at the entrance to the cathedral. Yes, and the king that Felix is carving, he too has a right to be there." He paused, looking at the figure of one of the kings of Judah that his friend, Felix, was working on. Then his eyes turned to the sketch that the master craftsman had given him to work on that morning—a dragon! What place had a dragon among the carvings on a church!

He found himself stopping frequently, and looking about at the work of the other apprentices in the stonecutter's workshop. There were Rudolph carving a group of cattle, and Ambrose finishing a set of reliefs that represented the signs of the zodiac. Hugo knew that with these were to be placed the reliefs on which Barnard was at work, showing the life of the people during the different months of the year, sowing the seed, reaping the grain, cutting wood, and doing the indoor tasks of winter. What connection had these things with religion and the church of God? Hugo shook his head and began again to work on his dragon.

"What is the trouble?" said a voice behind him.

"Oh, Justin!" cried Hugo. Justin was Hugo's older brother. He had no skill in the use of the chisel, but he took great pleasure in the beautiful things that Hugo made. Justin was a student in the university, and Hugo, who could read only with much difficulty, looked up to him with great admiration. And now Justin was asking what his trouble was. Should he tell him? Would Justin laugh at him? But no, Justin had never laughed at him. And perhaps he could explain why these puzzling things should be on a church.

Just then Hugo saw another of the apprentices showing off a lizard that he had just finished.

Justin saw it too. "How natural it looks!" he said. "You would almost expect to see it glide away over the rock as such creatures do."

Hugo could control himself no longer. "But Justin," he cried, "what right have such things as these on our churches? Cattle and lizards, and those reliefs of the months . . . see that ridiculous figure in that carving for March clutching his mantle while the wind with puffed-out cheeks tries to blow it away!"

¹⁰ From the *Pilgrim Elementary Teacher*. Used by permission of the Pilgrim Press.

Junior Department

By Jean Louise Smith*

THEME FOR NOVEMBER: *We Are Thankful*

For the Leader

These November worship services should not only serve as opportunities to express thankfulness for the things that endure, but they should help us reevaluate some of the deep experiences of life. Children are familiar with these values—nature, the nation, great leaders, things of beauty, friendship. In some of these areas children have had more experiences than in others. Perhaps we can "open a door," pushing their experience farther, through this type of worship. You will notice that there is a good deal of explanatory material in some of the services. It is put there for continuity, to bridge the gaps and to build up a sense of appreciation for what is to come. It will be well to look over the services carefully in advance and prepare in plenty of time the reports and stories. Use juniors for this work if possible,

* Minneapolis, Minnesota.

Why should these things be on our beautiful cathedral? The figure of Christ, and of the Virgin, kings and saints, and angels, like that one which I finished yesterday," he touched the figure lovingly, "those things, yes; but this"—and he turned a contemptuous look on the half-finished dragon—"what place has a dragon on the church of God?"

Justin laid his hand gently on his brother's shoulder. "Come with me when you have finished work today, and perhaps I can show you," he said.

When the hour for closing the workshop came, Hugo found his brother waiting for him. Together they went to the home of a great doctor or teacher in the University who had befriended Justin and taken a kindly interest in his effort to become a scholar.

"May I show my brother the Book of the Psalms?" asked Justin.

"Yes, but he must not touch it. It is far too precious to be touched by hands soiled by work."

"He will not touch it, I promise," answered Justin, as he lifted the great volume from its place on the shelves and placed it on an inclined bookrest. It was a heavy book fully two feet long. The covers were made of thick boards, over which pigskin had been stretched, and each corner was bound with metal. Justin undid the metal clasp and turned the parchment pages.

"Here is the place," he said.

Hugo could hardly make out the crowded letters, but his eye was caught by the lovely decorations down the page. All in blue, green, and red, and a wonderful clear gold, and bound together by the entwining leaves and branches of a delicately drawn vine were dozens of little pictures. Suddenly Hugo caught his breath. There were cattle, and lizards, and sun, and moon, and—yes!—a dragon! All this in a book of the Psalms! What could it mean?

And then his brother began to read to him, and Hugo understood and vowed in his heart that he would work with greater care and interest on his dragon tomorrow.

Psalm 148 is the psalm that Justin read.

HARRIET W. MARR

OFFERING

PRAYER: Our Father, we bring these, our gifts to thee, because we are grateful for the beauty of a world which tells us of thy love and care. Show us how to keep this world a place where men, women and children will love to live. Help us each to do our part by living and working as earnest Christians should. Amen.

HYMN: "All Things Praise Thee, Lord, Most High" (first 3 verses)

November 9

THEME: *We Are Thankful for Our Nation*

PRELUDE: "Finlandia," Jean Sibelius¹

HYMN: "America The Beautiful"

LEADER: We have sung this wonderful song, "America the Beautiful" many times, but in these days of so much trouble abroad we pause and wonder, "Can we always keep America beautiful?" Let us think of some of the ways we can keep America the way we think it should be.

A JUNIOR: There are many hymns, stories and Bible readings that help us think of ways to keep America beautiful. Let us see what the Bible tells us:

READING OR STORY: "The Good Neighbor"—the story of the good Samaritan (Luke 10:29-37). This may be retold in simple language by one of the older juniors (with teacher assistance in preparation) or, it may be dramatized informally. Be sure to

bring out the thought that in this story we have the important idea that we are not responsible for ourselves alone, but may fulfil God's purposes by helping others.

A JUNIOR: One of the great hymns of the church tells us that if we believe and trust in God, he will help us. This hymn was written over two hundred years ago by Isaac Watts.

HYMN: "Our God, Our Help in Ages Past."

A JUNIOR: Let us always remember that each person in a nation is important. If you and I try hard to do our part, then perhaps enough of us will work hard to build a better nation and world. Let us each remember our part as we pray—

PRAYER HYMN: "Dear Lord, We Give Our Youth to Thee"² or "Father, Lead Me Day By Day"

A MOMENT OF SILENCE (with quiet musical background)

HYMN: "America"

November 16

THEME: *We Are Thankful for Men and Women.*

PRELUDE: Music to the Hymn, "Now Praise We Great and Famous Men"³

CALL TO WORSHIP: Sing the hymn.

LEADER: There have been many Christian leaders who have helped make a better world. Let us remember and give thanks for these people.

A JUNIOR:

One of the men who, like Jesus, believed that people were very important to God, was Francis of Assisi. We remember him because he loved all living things and taught us respect for life. Francis felt so close to God's world that he spoke of the birds as his "brothers" and the water as "sister." Here is a hymn of praise, the words of which are taken from a psalm of praise, which St. Francis is said to have composed. This gives us some idea of how much he loved and respected God's world.

HYMN: "All Creatures of Our God and King"⁴

³ In *Singing Worship* by Edith Lovell Thomas, Abingdon Press.

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A JUNIOR:

We are grateful for great leaders of the Protestant Church like Martin Luther, John Knox and many others. If it were not for their daring spirits, we might not have our church today. There were musicians too, who helped encourage the people of that day and ours, by writing glorious music for hymns of faith. We shall now sing a hymn with words and music by Martin Luther. As we sing it, let us remember that it was written in a day when it was not easy to be a Protestant. A hymn like this served to encourage and inspire the people in their faith.

HYMN: "A Mighty Fortress Is Our God"

(If this is not in your hymnal, find it in another and ask one of your choir members to sing it as a solo.)

A JUNIOR:

There are many Christian workers today. We think of the brave missionaries in far lands, especially those in China and Japan today who are risking their lives to keep the Christian faith alive. Let us listen to the accomplishments of some of these leaders of today.

STORY OR REPORT by a junior about a missionary. Your denomination will have stories and accounts of missionary work. Be sure this part of the service is worked out very carefully in advance.

HYMN: "We've a Story to Tell to the Nations"

OFFERING

PRAYER: We are glad, our Father, that there have been so many brave people in thy kingdom. Some we know by name; others, we shall never know because they have worked quietly among many people, or in far off places. Their work encourages us to keep trying to do our share in bringing thy plans on earth. Hear our prayer, O Lord, help us and help all who are trying to help thee. Amen.

RESPONSE: "Thy Work, O God, Needs Many Hands"

November 23

For the Worship Center: a large reproduction (print or plaque) of Luca della Robbia's "Singing Gallery" (See picture in

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THEME: *We Are Thankful for Things of Beauty*

PRELUDI: Ludwig van Beethoven, Arr. from Sonata, Op. 2, No. 3 (Number 137)¹

CALL TO WORSHIP: Hymn, "O Come, Let Us Worship" or "The Lord Is in His Holy Temple"

LEADER:

Today we are thinking of how grateful we are for things of beauty. We will not have time to mention all the beautiful creations man has made, but perhaps two or three will help us think of others. Among the most glorious literary expressions of praise to God are the Psalms. Let us read a familiar psalm together, thinking of how joyously and perfectly the writer expresses his and our praise to God.

PSALM 150 (to be read in unison)

LEADER:

The psalm we have just read mentions that music is also one way to praise or thank God for good gifts. What are some of the reasons why you are thankful for music? (Let the children mention several. Perhaps they will say, "It helps us worship," "It makes us quiet," "It makes us happy," etc.)

Let us sit quietly now and listen to some lovely, happy music. Perhaps you will want to silently say a prayer of thanks to God for the gift of music, while you are listening.

PIANO: Passage from Johannes Brahms' Third Symphony (Number 138)¹ or a short appropriate selection, worshipful in mood, and by one of the world's great composers.

OFFERING

RESPONSE: "Bless Thou the Gifts" or "All Things Come of Thee, O Lord"

STORY:

LUCA DELLA ROBBIA'S "SINGING GALLERY"

The November light was fading fast, and it was only by looking a second time that the figure of a small boy could be seen in the corner of the studio, working close to the window, eager to catch the last rays of day-light.

"Come, my Luca, it is late and supper is ready," called Luca's mother.

"Just a moment more, Mother. Soon it will be dark, and it is not so easy to work by candlelight."

Although Luca was no more than twelve years old, he was engaged in making a beautiful metal bowl, for he was already well advanced in the art of the goldsmith. Luca not only could work as a goldsmith, but also he enjoyed working with marble, and often under his skilful chisel block of marble became the head of a boy.

At the supper table Luca discussed with his parents the beautiful cathedral which was the pride of his native city, Florence, Italy.

"Now that Brunelleschi has found a way to place a dome over the cathedral, we shall soon see many artists at work painting and sculpturing, for the cathedral must be the most beautiful in all Italy," said Luca. "How I wish I were old enough to help!"

¹ Used by permission *The Elementary Teacher*.

"Perhaps you can if you keep up your hard work and study," said mother.

That very night, after Luca had helped his mother with the dishes, he lit a candle and carried it over to the corner of the little studio where he had been working earlier in the day. The soft rays of the light showed that very soon the block of marble was to become the head of a boy, laughing and happy as the boy who worked with the chisel. On and on the boy worked, and as it grew cold he tried to warm himself by putting his feet into a basket of shavings. Soon the candle burned too low for further work and, sputtering, went out. With a sigh, Luca della Robbia laid down his chisel and went into his little room to bed. As the moon shone brightly Luca stood looking out the window where he saw the great dome of the cathedral. "Perhaps I shall be able to help make our beloved cathedral the most magnificent in all Florence." And as he fell asleep, the words of the psalm that he had learned to sing as a very small boy in the cathedral choir kept going through his mind: "Praise ye the Lord! Praise God in his sanctuary." "That is right," thought Luca, "we must praise God in his sanctuary."

It was eighteen years later (1431), and instead of boy, a young man was working in the same studio. It was Luca della Robbia, and his chisel had been busy all the years. Instead of a small block of marble, he was working with a very large block, and before him was a great cartoon, or life-sized sketch of what appeared to be a frieze of children, singing, dancing, and playing musical instruments. Luca's dream had come true! He had been commissioned to make a marble cantoria, or choir gallery, for the great cathedral.

Luca's music-loving mind had chosen for his theme the psalm which he had learned to sing in the choir as a boy, and on the marble was to be inscribed in Latin its words:

Praise ye the Lord. Praise God in his sanctuary;

Praise him in the firmament of his power.

Praise him for his mighty acts;

Praise him according to his excellent greatness.

Praise him with the sound of the trumpet;

Praise him with the psaltery and harp.

Praise him with the timbrel and dance;

Praise him with stringed instruments and organs.

Praise him upon the loud cymbals;

Praise him upon the high sounding cymbals.

Let everything that hath breath praise the Lord.

Praise ye the Lord.

For seven long years Luca worked at his marble, and under his magic chisel the cantoria came to life with the happy children. There were two rows of four panels, and at each end there was a panel. One end panel was a group of seven boys singing from a chorale. One of the boys was beating time with his hand, and another with his foot. All seven seemed to be singing with great seriousness, just as Luca had sung when he was a boy. The other end panel was full of joy, for the singing boys had their arms over each other's shoulders and read their music from a scroll. Luca called these two panels "Alleluia" which means "Praise."

The top row, beginning at the left, Luca followed the same order as the psalm which he illustrated. The panels were: the trumpeters, the players on psaltery, players on the cithara, and the drummers. The bottom row, from left to right show: the choral dancers, players on the organ and harp, the tambourine players, and the cymbal players.

How happy and full of life are these children! We forget they are marble and almost hear their joyous praises as they make their

music to the praise of God. This band of children so reverently, yet so joyously, sing their praises. The children's cheeks are puffed as they play their instruments, while the throat muscles of those who sing can be plainly seen. Today, if you go to the cathedral museum (for long ago the gallery was taken down from its poorly lighted position in the cathedral), you may see Luca della Robbia's singing boys. You, too, will agree with the traveler who calls the cantoria "frozen music," and who says that as long as you look at it the sense of sweet happy sound never leaves you.

JEAN LOUISE SMITH

PRAYER: Our Father, we are thankful for the beautiful poetry and literature that helps us think about thy love. We are glad that men have shared their talents of music to fill us with the joy of sound and rhythm. We are grateful for men who have taken up their paint brushes and chisels to paint or carve works of art. We thank thee for all these things of beauty. Help us to enjoy them and to fill our minds with the beauty they give us. Amen.

HYMN: "Now Thank We All Our God"

November 30

THEME: *We Are Thankful for Friendship*

PRELUDI: Johann Sebastian Bach, "O Jesu mein süß, O Jesulein mild"¹ (number 144)

CALL TO WORSHIP:

Leader: O Lord, our Lord, how excellent is thy name in all the earth.

Response: Let all the people praise thee, O Lord, let all the people praise thee.

HYMN: "Praise to God, Immortal Praise."

A STORY OF FRIENDSHIP: This may be retold, or read directly from the Bible: Ruth 1:1-19a. (Bring out the thought that Ruth stayed by her mother-in-law at a time of trouble when she needed her most.)

OFFERING

RESPONSE: "Bless Thou the Gifts"

QUIET MUSIC

A LITANY OF FRIENDSHIP: (to be used as a prayer)

Leader: Let us thank God for our many friends. For the pleasures and happy hours we share with them.

We give thee thanks, O God.

For the times when friends help us out of trouble or help us find the way to solve a problem—

We give thee thanks, O God.

Help each of us to be a better friend by remembering to put our friends first and ourselves last.

Teach us to do this, O Lord.

If any have friends who live in distant places, let us think silently of that friend now, and think of ways we may show ourselves friendly, in spite of the miles between us.

(A moment of silence)

And now, let us pray for any friends who are ill or who are having a hard time.

(A moment of silence)

We thank thee for thy great gift of friendship, our Father. It is one of the loveliest of thy gifts. Help us to be worthy of it by being true friends. Amen.

QUIET MUSIC

HYMN: "God Speaks to Us" or "My God, I Thank Thee Who Hast Made"

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Intermediate Department

By Mae Sigler*

THEME FOR NOVEMBER: *We Give Thee Thanks, O God*

Aim: To make the spirit of gratitude so attractive to intermediates that they will want to make it a vital part of their lives. To accomplish this aim the intermediate counsellor will need to help motivate and carry through some project in which the intermediates may express their gratitude by sharing with others. This should be a joyous experience. The materials in these services are merely suggestive and intermediates and counsellors will need to adapt them to their own local needs.

Preparation: An orange candle symbolizing the spirit of gratitude will be the basic element in all the worship centers for November. A rich background of brown behind the candle would enhance the feeling of warmth which gratitude creates. Encourage the boys and girls to look around them and find the materials for the worship centers. One, or two intermediates might be responsible for the worship center each Sunday and cooperate with those who do the actual leading of the worship services. Intermediates should be able to look ahead and plan so that the worship centers are well arranged, the participants in the service are well informed and trained, and all things work together for an impressive service. If the intermediates are to look ahead the counsellor must look ahead farther than they do. All hymns in the following services may be found in *The New Hymnal for American Youth*.

Motion Pictures

Unto the Hills. 2 reels (30 min.) silent. Rental \$2.50. How a mountain boy showed his gratitude for help. Available from Harmon Foundation, 140 Nassau St., New York City.

White Angel. 2 reels (17 min.) sound. Rental \$3.50. Story of Florence Nightingale. Available from New York University Film Library, 71 Washington Square South, New York City.

November 2

THEME: *Gratitude, a Mark of True Courtesy*
WORSHIP CENTER:

A single orange taper in a harmonizing candle holder, with a rich background behind the candle; Bible opened to Luke 17:11-19 and placed at the base of the candle holder.

PRELUDE: "Traumerei," by Schumann, or "O For a Thousand Tongues to Sing."

CALL TO WORSHIP: O come let us worship God with thankful hearts. Let us think about gratitude, a characteristic of every true Christian gentleman and lady. We would learn how to make the spirit of thanksgiving a vital part of our lives.

SCRIPTURE: Luke 17: 11-19. (Preferably Moffat's translation.)

CANDLE LIGHTING CEREMONY:

As an intermediate lights the one orange candle he may say, "I light this candle to symbolize the spirit of gratitude which the one leper exemplified. Gratitude radiates a

warmth of spirit which lights the lives of all whom it touches. This candle symbolizes that warmth. May the spirit of the grateful leper shine in our lives."

MEDITATION: (Probably by an adult, one whose life is full of gracious thankfulness. The following thoughts are suggestive only.)

"Thank you" is among the earliest expressions that our parents teach us. They are trying to impress upon our minds that if we are to be liked, but more important, if we are to make others happy, we must never forget to express our gratitude to all who help us. But saying thank you does not necessarily make us grateful. Have you ever heard those words so spoken that they expressed anything but thankfulness? Gratitude is a spirit within that makes us always thankful and eager to express it in many ways.

How many of us, like the lepers in Jesus' day, are so busy thinking of ourselves that we forget to say "thank you" to those who help us? Maybe we are so busy wishing for what we do not have that we forget to be grateful for what we do have. Let us stop just now and each one of us think of some blessing for which we have not expressed thanks, either to God, to our parents, our teachers, or our friends. Let each one of us think of how we can best express our thanks. (Pause.) Will you resolve to express that thanks during the coming week? The words of this litany may help you think of some things for which you have forgotten to be grateful.

LITANY:

(Leader, or a group acting as a verse choir)
For the everyday comforts of life, food, clothing, warm homes,

(Response) *We thank thee, O Father.*

For the people around us who love us, teachers, parents, friends,

We thank thee, O Father.

For thy church which steadily upholds the right against the ever present wrong,

We thank thee, O Father.

For men in every land who follow thee, when others ridicule their great faith,

We thank thee, O Father.

For the beauty of the earth, snow on the fields, stars in the November sky, crisp freshness in the air,

We thank thee, O Father.

For that little bit of thee in all of us, which makes us kind, loyal, and understanding of others,

We thank thee, O Father.

To be truly grateful for what we have, and to share with those who have not,

Help us, O Father.

PRAYER: May the words of this litany be the prayer of our hearts. Help us, O God, to be grateful and to search for ways of expressing it. Help us to share with those around us who need our help. Amen.

OFFERING: An expression of gratitude for what God has given us.

OFFERATORY HYMN: "Bless Thou the Gifts"

BENEDICTION: Now, may the spirit of the returning leper who gave thanks for God's great gift to him be with us all now and forever. Amen.

November 9

THEME: *We Thank Thee, O God, for True Patriots*

WORSHIP CENTER:

The single orange taper against the rich background begins the worship center. The following articles, or others which seem more symbolic to the group will be added: test

tube, wrench, bandage, shovel, Bible, Christian flag, United States flag.

PRELUDE: "See, the Conquering Hero Comes," Handel, or "America the Beautiful."

CALL TO WORSHIP: Psalm 33: 12-21.

HYMN: "God of Our Fathers, Whose Al-

mighty Hand."

PRAYER: "For True Patriotism," No. 393,

page 307, *New Hymnal for American*

Youth, or this prayer:

God of our Fathers, our God, God of all the world, we thank thee for true patriots, men and women who have given their lives that this country might be truly a land of freedom. Help us to know what freedom really is, a self-imposed restraint that makes our lives joyous and useful to others. Help us to follow the true patriots of today and yesterday, who gave their lives for others. Amen.

REMEMBERING TRUE PATRIOTS:

Boy: I bring a test tube to the altar. This test tube is a symbol of the lives of true patriots who spend their days in the laboratory discovering ways in which the lives of their fellow citizens may be made happier. Among them is George Carver, the son of a slave, who has grasped every opportunity to learn how God works and to utilize those laws.

Boy: I bring a wrench to the altar. The wrench symbolizes the patriotism of those who have invented and perfected machinery to make men's lives easier. We pray that the wrenches of industry will some day be dedicated entirely to enriching men's lives, not destroying them.

Girl: I bring a roll of sterilized bandage to the altar. This bandage symbolizes the lives of the doctors and nurses around the world who work night and day to save the lives of men and women and little children. Their patriotism resembles that of Jesus, the great physician.

Boy: I bring a shovel to the altar of God. It symbolizes the people who work quietly each day, among them our fathers and mothers. They do the little hard jobs, without which our lives would be much more difficult. Jesus was a carpenter, Paul a tentmaker, Andrew and Peter were fishermen. Today our land is full of those who proclaim their patriotism through hard work.

Girl: I bring the Bible, symbol of all true patriots who teach and preach the ideals of true freedom. Across the nation in schools and churches, large and small, true patriots keep alive in their own hearts and in the hearts of the coming generation the ideals of equality of man and love of God.

Boy: I place the Christian flag beside the altar. The white of purity, the blue of loyalty, the red of sacrifice of self, symbolize all that is finest in the lives of Christian patriots.

Girl: I place the flag of the United States beside the altar. May it come to mean not just loyalty in order that our own country may become greater, but may it mean justice, mercy, and love for all men, Germans, Italians, Russians, Japanese, Chinese, English, all God's people.

Boy: I light our orange candle of gratitude for all true patriots, who love their country, and more than their country, God.

LITANY: See worship service November 2.

STORY: "Thanksgiving Day," in *Nothing Ever Happens and How it Does* by Fisher and Cleghorn, Beacon Press, 1940.

OFFERING and RESPONSE:

BENEDICTION: As we leave this worship service may the spirit of true, unselfish patriotism be with us all. Amen.

* Superintendent of Intermediate Department, Trinity Methodist Church, Lincoln, Nebraska.

November 16

THEME: *We Thank Thee, O God, for Friends*
WORSHIP CENTER:

A picture symbolizing some great friendship: "Jonathan, the Friend of David," by Sternter, from the elementary lesson picture series; or "Christ at the home of Mary and Martha," Eichstaedt; or, "Mary and Martha," by Elsie Anna Woods; or "The Walk to Emmaus," by Plockhorst. This picture should be hung high enough that the orange candle will enhance rather than detract from the picture.

PRELUDE: "Adagio, from Moonlight Sonata," Beethoven

CALL TO WORSHIP: O come, let us praise God for the gift of friends. May we learn the secret of true friendship, the giving of ourselves for the happiness of others.

HYMN: "Love Thyself Last."

SCRIPTURE, *Introduced by the Leader:*

The Bible, a living book, is full of stories of friendships. One of the most famous is the story of David and Jonathan. (An intermediate tells the story, using as a guide some good Bible story book.)

Proverbs, a book full of keen insights into human nature and the problems of life, has several things to say about friendship. (An intermediate reads Proverbs 17:17; 18:24, 27:6.)

Jesus knew the joys of friendship. He gathered to himself a group of friends. We might call it a gang; the Bible calls them disciples. He loved to go to the home of Mary and Martha where he wanted them to welcome him as a friend, and not go to so much fuss that they had not time to talk with him. (An intermediate reads or tells Luke 10:38-42.)

CANDLE LIGHTING CEREMONY: An intermediate lights the orange candle and may say, "I light this candle in gratitude for the gift of friends. May the light of our friendship glow brightly but steadily, even when the wind storms threaten to blow it out."

PLAY: "The Boy's Friend," by Weber, *International Journal of Religious Education*, May 1941, page 20; or the following meditation.

MEDITATION:

Mary and Jane were good friends. They did everything together, softball on the vacant lot, movies on Saturday afternoon, helping each other with the housework, one day at Mary's house, the other at Jane's. They shared each other's secrets about which boys at school were the nicest, why certain clothes were becoming and other dresses weren't. One day Mary's Dad got a new car. Jane thought Mary felt too important over that car, when Mary was only pleased and tried to share her joy with Jane. Jane said something catty and that was the beginning of a lot of heartache and jealousy. What was the matter with the friendship?

Jonathan was the son of a king with all the privileges that involved. David was a poor country shepherd boy. Jonathan might have been afraid that David would become so popular that he would take his place as an heir to the kingship. David might have been jealous of Jonathan's position. But the Bible says that the "soul of Jonathan was knit with the soul of David."

Just a moment's thought will tell us the difference between Mary and Jane's friendship and that of Jonathan and David. What kind of a friend are you? Let us always remember to give thanks for friends, who love us in spite of our faults and encourage us to overcome them.

PRAYER: For friendship. (Prayer No. 425, page 314, *The New Hymnal for American Youth* is suggestive.)

LITANY: See worship service November 2.

OFFERING and RESPONSE

BENEDICTION: May our lives radiate the spirit of true friendship, now and forever more. Amen.

November 23

THEME: *We Thank Thee, O God, for the Bounties of Nature*

WORSHIP CENTER:

The orange candle symbolizing gratitude may be placed in the center of a bowl of fruit which the intermediates may have bought for some invalid in the church, or in a basket of food which they have collected for a needy family.

PRELUDE: "The Heavens Are Telling," Haydn; or "For the Beauty of the Earth."

CALL TO WORSHIP: Psalm 100.

HYMN: "Come Ye Thankful People, Come."

POEM:

All nature's work His praise declare
To whom they all belong;
There is a voice in every star,
In every breeze a song.
Sweet music fills the earth abroad
With strains of love and power;
The stormy sea sings praise to God,
The thunder and the shower.

To God the tribes of ocean cry,
And birds upon the wing;
To God the powers that dwell on high
Their tuneful tribute bring.
Like them, let man the throne surround.
With them loud chorus raise,
While instruments of loftier sound
Assist his feeble praise.

—HENRY WARE, JR. (1822)

CANDLE LIGHTING CEREMONY:

As an intermediate lights the orange candle he may say, "I light this candle symbolizing gratitude for the bounties of nature. As the Pilgrim fathers came together to thank God for a bountiful harvest we intermediates thank God for beauty around us, for the food and the clothing which God does provide. We light this candle humbly because we realize that we have not learned to use God's gifts in such a way that all people may enjoy their share of the bounties of nature."

A CALL TO THANKSGIVING: (By six intermediates. They may stand in a semicircle facing the department, three on one side of the altar and three on the other.)

1. I call you to praise God for the sun, the rain, and the soil, which produce food for us in abundance. All these things God, the creator, doth supply.

2. I call you to praise God for men who toil in the fields, applying God's laws and producing our food. For the farmer, who plants the seed and tills the soil and harvests the grain, we thank God. For the stockman who raises and feeds his livestock that we may have meat; for the gardener who cares for his vegetables and works that we might enjoy; for the workers who harvest the fruit and the vegetables, following the crops from day to day, let us thank God.

3. I call you to praise God for the scientist, who studies and experiments in order to discover God's laws which are useful in growing and processing food. For all the people who handle our food and get it to our tables so that it is nutritious and attractive, let us thank our and their heavenly Father.

4. I ask you to remember with thoughtful minds and hearts that in spite of the bounties of nature, the work of men's hands and

minds, the goodness of God, millions of men, women, and children are hungry today. Let us ask God to help us dedicate our minds and hearts and lives to the task of feeding all men well.

5. I call you to thanksgiving for people such as those in Switzerland who share their meager rations with the starving children of France and Belgium. It means that they must go without food in order that these children may eat and live and grow.

6. I call you to share what God has given you with those whom God loves just as much as you, but who are being compelled to go hungry through circumstances created by other men.

OFFERING and RESPONSE

LITANY: See worship service November 2.

BENEDICTION: Now may the spirit of the loving, generous God, father of us all, be with you during this thanksgiving season and forever more. Amen.

November 30

THEME: *We Thank Thee, O God, for Our Family*

WORSHIP CENTER: A Madonna picture, with the orange candle in front of it but on a lower level. Any one of the traditional pictures of Mother and Child would be suitable, or the committee may find a more modern Madonna which they like.

PRELUDE: "Berceuse," Godard.

CALL TO WORSHIP: O come, let us thank God for our families. May we rejoice that God has made us a member of a group called a family. In the rejoicing may we grow more appreciative of the love of our parents, the give and take of being brother or sister.

HYMN: "O Father, Who Givest All."

INTRODUCTION OF THEME: We have just enjoyed the great American holiday called Thanksgiving and are approaching the greater Christian holiday, Christmas. Both are family holidays and through the celebration of both we come nearer to the Heavenly Father. Today we give thanks to God for our families.

CANDLE LIGHTING CEREMONY: "I light the orange candle of gratitude for our families. Through our happy families we catch a glimpse of God's vision for the world, where God is the Heavenly Father and all men are brothers."

LITANY: See worship service November 2.

OFFERING and OFFERTORY HYMN: "Bless Thou the Gifts."

POEM:

For all that God in mercy sends;
For health and children, home and friends;
For comfort in the time of need,
For happy thoughts and holy talk,
For guidance in our daily walk—
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers,
For songs of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for stream and wood,
For the great ocean's mighty flood—
For everything give thanks!

For the sweet sleep which comes with night,
For the returning morning light,
For the bright sun that shines on high,
For the stars glittering in the sky—
For these and everything we see,
O Lord, our hearts we lift to Thee—
For everything give thanks!

—Author Unknown

TALKS:

The intermediate committee should choose their ideal grandparent, father, mother, older youth, intermediate, and younger child. They should be asked to be prepared to tell why they are thankful for their families. These representatives of the different age groups may give their own reasons or may bring a summary of reasons they have gathered from people of their own age group. It might be more effective to ask them to sit together

at one side of the altar and give their reasons for being thankful for their families.

PRAYER: For home. (Prayer No. 417, page 313, *The New Hymnal for American Youth*, is suggestive.)

BENEDICTION: Now may the spirit of gratitude—for true patriots, for friends, for the bounties of nature, for our families, and for all the gifts of God—may this spirit be with us all. Amen.

trees and timberlines; farms and cities; lakes and gulfs; Pacific and Atlantic.

New York, Washington, Chicago, and Hollywood; Minneapolis, Kansas City, Seattle, and Boston; Maine and Detroit.

Railroads and highways; airlines and steamship routes; telephone, radio, and telegraph; postal and express service.

Free schools, colleges, universities, libraries, business schools, and the public press.

Private property; freedom of speech, of press, of religion; and the rule of the uncoerced vote of the majority.

Poor boys and presidents; mighty middle class; the laborer, and the few very rich and the many very poor.

Churches—service, character, and blessings to all humanity.

Soldiers, teachers, doctors, architects, business men, engineers, farmers, and the mighty working man; and those looking vainly for jobs.

Blue bloods, mixed bloods; white and black; brown and yellow; German and French; English and Norwegian; Jew and Italian; Oriental and Occidental.

This is my America.

HYMN: "My Country 'Tis of Thee"

BENEDICTION: May the courage of the early morning's dawning and the peace of the evening's ending and the light of Christ be yours now and forever. Amen.

November 9

THEME: *Gratitude for America's Abundance.*

LEADER'S CALL TO WORSHIP: Deuteronomy 30:9

RESPONSE: Isaiah 30:23

HYMN: "O Native Land, How Fair You Seem"

FIRST SPEAKER: Gratitude for our plains and hills, for our rivers and lakes.

SECOND SPEAKER: Gratitude for our fruit and grain, our fish and cattle, our fuel and ore.

THIRD SPEAKER: Gratitude for our factories and farms, our buildings, schools, hospitals, libraries, homes, and churches; our transportation and communication systems.

MEDLEY OF FOLK SONGS: "My Old Kentucky Home," "Carry Me Back to Old Virginny," "Way Down Upon the Swannee River," "Home on the Range."

LITANY:

For our fair and glorious land.

We thank thee, our Father.

For our full granaries and our full storehouses and our abundance in all things.

We thank thee, our Father.

For our hills and valleys; our mountains and plains; our rivers and lakes; our fields and mines.

We thank thee, our Father.

For the generous and wonderful material America.

We thank thee, our Father.

With all the blessings so full and so abundant.

Help us, dear God, to share the abundance and to give all men their chance to happiness and security.

With our granaries full and our abundance so great.

Help us to be a true democracy in all ways for all our people.

With our country being the most abundant in all rich material things, we confess the sin, a great percentage of our families live below the level of need, and that leaves thousands of children undernourished.

Our Father help us to seek abundance by working for an economic order that will

Senior and Young People's Departments

By Staff of First Community Church, Columbus, Ohio*

THEME FOR NOVEMBER: *My America*

The Suggested Plan

During this month we are directing our worship into various areas of our nation's and national life under the theme, "My America." The materials in these pages are merely suggestive. The leader and the worship committee should build their programs in line with the needs of their group, using these materials where they fit in with their plan. The materials may be used in the youth group for the Sunday morning church school or for the Sunday evening session of the youth groups.

Motion Pictures

Americana. 1 reel (11 min.) sound. Rental \$1.50. Varied views of America, including Washington, D.C. Available from Gutlohn Film Library, 35 West 45th St., New York City.

Our Bill of Rights. 2 reels (20 min.) sound. Rental \$4.00. The incorporation of American ideals into the Constitution. Available from Garrison Film Distributors, 1600 Broadway, New York City; and Ideal Pictures Corp., 28 East 8th St., Chicago, Ill.

Even in this Day and Age. 2 reels (30 min.) silent. Rental \$1.50. Points of peril in our social order. Available from Harmon Foundation, 140 Nassau St., New York City.

China's Gift to the West. 2 reels (30 min.) silent. What our land and the world owes to another country. Available from Harmon Foundation, 140 Nassau St., New York City.

November 2

THEME: *My Native Land*

LEADER'S CALL TO WORSHIP: Deuteronomy 28:1

RESPONSE: "Righteousness exalteth a nation; but sin is a reproach to any people."

HYMN: "America the Beautiful"

MEDITATION:

Where did the love of country begin? I think that perhaps in the human story, there are few events so significant as that moment when the love of country was born. Somewhere in the dimness of the past, two human hearts realized that they were bound together in an emotion we later called friendship. All Napoleon's conquests are trivial irrelevancies

compared with that incident in the spiritual evolution of man. Then larger groups were bound together by common ties. Perhaps some wandering clan came upon a valley where the grass grew greener, where the streams were clearer, and all was shut in by the mountains like a garden wall. The rest of the tribe passed on, but these few families lingered and soon they felt their hearts say, "Home," and so love of country was born—a beauty and a blessing. He who loves not his home and his country, which he has seen, how shall he love humanity, which he has not seen? And all of us can easily understand what was in the heart of Dean Inge, when he said, "There are few emotions of which one has less reason to be ashamed than the little lump in the throat which the Englishman feels when he first catches sight of the white cliffs of Dover."

And when love of country develops as it should, then people are bound together in memory and hope, until larger memories and wider hopes shall unite the peoples of the earth into one family.

SCRIPTURE: Genesis, chapter 12 (Someone tells story of Abram: how he left the land of his abode and went to the land God showed him.)

POEM:

PATRIOTISM

Once in the far reaches of the past
Men came close in some cloistered home
To escape the terror of the night,
To overcome the enemies of the day.
In that nearness of the common good
Love and companionship were born.

In the strength of their sustaining bonds
They wandered far in mad yearning
To come to a great fulfilling.
Once they stopped by a rolling sea
With mountains arching high above,
With land that offered every hope.

And so the love of land came to be
Kinship to each other and to a place,
Added another bond to their living.
And through the slow rolling generations
Men came to discover their sustaining
In love of mate, of tribe, of land.

But the earthly bonds are weak indeed
If not fed by a higher friendship.
The earth provided not its own beginning,
Neither men, unto their need of fellowship.
God is the Creator of all,
By him is all living sustained.

The earth is the Lord's for evermore
And men are in the hollow of his hand.
They are free to ignore his love
Or, to live with each other as his sons.
Let men truly serve the most high God;
Then earthly loves will ever endure.

APPRECIATION:

THIS IS MY AMERICA

Mountains and rivers; plains and slopes;

* Roy A. Burkhart, pastor.

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give to all men their chance to win their security and their goods of life. Amen.

CLOSING MEDITATION: The 23rd Psalm, in unison, followed by the Lord's Prayer.

November 16

THEME: *Devotion to America's Heart*

PREPARATION FOR WORSHIP: Solo—"God Of Our Fathers."

(It is suggested that two young people be asked to present the story of the two Bethlehems that have had such a big place in the history of America.)

FIRST BOY:

I come this morning to tell you of the Bethlehem of steel, the city that has built the material part of America, the skyscrapers, the transportation and communication systems, the machines, the bridges, the factories. Without this city we could not have built the structure that is the mighty foundation of the great nation that we love. We need our buildings; we could not get along without our transportation system with its railroads, its steam ships, its roads, its automobiles, its trucks. We could not exist as a nation without our great system of communication, the telephone, the telegraph, the radio, the postal system. Without the Bethlehem of steel we could not drill to the bowels of the earth for the rich deposits, and we could not get the treasures of the sea, nor could we ascend to the mighty heavens. America is a great strength of might and force and power, due to the Bethlehem of steel.

SECOND BOY:

I speak of the other Bethlehem that has had a place in the building of America, not by its machines, but by its spiritual ideals. What good would our machines and systems and buildings be without a warm heart in

America, without a purpose for their proper use, without making people sensitive to each other? The Bethlehem of steel has meant exploitation, low wages, and slavery, because too often the smoke from the Bethlehem of steel has blacked out the Star of the Bethlehem of the Christ.

The Bethlehem of the Christ has given us our ideals, a sense of obligation to the eternal God, a daring faith that men can be guided from within by the spirit of the universe, that men should be pure in thought, in social relations, in body, and in their relations with God; and further, that men should live together in the bond of love. And when these ideals express themselves in our social relations, they become justice, righteousness, and brotherhood.

From this Bethlehem of Christ have come our churches, our Christian homes, our character, our hospitals, our public school system, and all other institutions dedicated to the high and holy task of making men Christ like. The Bethlehem of steel can have significance only if the Star of Bethlehem of the Christ shines brightly in every heart and in every community.

HYMN: "O Beautiful for Spacious Skies" LITANY OF THANKSGIVING AND DEDICATION: For the spiritual heart of America, for the church and the Christian home, where we have learned the goodness of life, not lived alone, but in the creative fellowship of a real democracy,

We rejoice with thanksgiving.

For the unnumbered gifts of faith and hope which have come to us through our oneness with people, young and old, who pray and labor in church, in home, in mart,

We give thee thanks, O Lord.

For the language of brotherhood, which has been slowly shaped in our hearts and on our lips; for the high moments when we knew with a sure knowing our eternal kinship with God and all mankind,

We humbly rejoice and give thanks

For the great reformers, who paved the way for the Protestant faith, for the Christians who came to Virginia and Plymouth and established churches in the very beginning, and for the genuine way in which the ideals of Jesus have been woven into the fabric of so much of our life as a nation,

We give thee thanks, O Lord.

For the jobs still remaining, in improving justice in all areas of life, in achieving greater righteousness, in greater personal living, and in making brotherhood such a reality that clash of race and economic class shall be no more:

We pledge our deepest loyalty and our fullest wisdom to thy high and holy will.

HYMN: "God of the Nations, Near and Far" MEDITATION: (On the power of the church in building the warm heart of America.)

THE CHURCH

I await thy fulfillment.

I am a light from the lamps lit by the revelations received by men in all ages; men in caves; men across frontiers of human imagination.

I am a hand that cradles the infant mind; lifts up the torch for eager youth; ministers to the sick; helps the weak; gives a far-flung mission to the strong; guides to the last port of the ship of life as it sails into the sunset.

I am a sustaining fellowship for hours radiant with joy or days heavy laden with grief.

I am a spirit that finds a trail to the farthest corners of the world and to the innermost

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I am the answer to hearts strangely lonely—hearts that are still eager when they have tasted the best of human fellowship, longing for friendship with the great Heart that beats out the purpose of all creation.
I am a voice, when at my best, of the Eternal, telling eager minds the way of life that is abundant for all the world.
I am the church.

BENEDICTION:

"May the silence of the hills,
The joy of the winds,
The peace of the fields,
The music of the birds,
The fire of the sun,
The strength of the trees,
The faith of a little child,
In all of which is God,
Be in your hearts." Amen.

November 23

THEME: *Facing America's Peril*

NOTE: The biblical readings to be given responsively should be written out in advance. Use the American revised version.

LEADER'S CALL TO WORSHIP: *Isaiah 10:1*

RESPONSE: *Isaiah 59:14*

LEADER'S CALL: *Amos 5:11*

RESPONSE: *Amos 5:12*

LEADER'S CALL: *Proverbs 22:22*

HYMN: "O Lord Our God, Thy Mighty Hand"

SUGGESTIONS FOR ONE OR MORE MESSAGES:

Perhaps it would be possible to bring someone in who would make vivid to the group some of the perils that face America. Take into account some of these emphases:

1. Most people are thinking about their privileges, few people are thinking about their duties.

2. When our forefathers came to this country, they were willing to give up everything for freedom; today the mass of the people seem willing to give up freedom and liberty and democracy for food, shelter, and clothing.

3. Despite our great abundance, there are masses of people, in our country, who have less than enough; there are thousands of children who are underfed.

4. We are so greedy for money that on every hand public officials are selling out the people in order to get money. The situation, in cities like Chicago and Jersey City, is a bad illustration of the breakdown of democratic government.

5. There is undue concentration of wealth in the hands of a limited number of people.

6. Religious faith has been neglected, so that men do not have the faith in God, that makes it possible for them to be guided from within to choose the things that are for the good of the greatest number.

HYMN: "God Bless Our Native Land"

CLOSING MEDITATIONS: The Beatitudes, Matthew 5:12

November 30

THEME: *My Land and All the World*

NOTE: The biblical references used responsively here should be written out in advance. Use the American revised version.

LEADER'S CALL TO WORSHIP: *Joshua 1:9*

RESPONSE: *Hebrews 11:8*

LEADER'S CALL: *Isaiah 6:1-8*

RESPONSE: *Luke 4:18*

October, 1941

HYMN: "There's a Light Upon the Mountains"

LITANY:

AMERICA'S ROLE

We pray:

That we might see the clear and wonderful vision; that rather than join in the great conflict, we might conserve a higher and more significant role for America among the nations of the world.

Lead us, God, every step of the way.

That America might be one place where democracy be kept alive and liberty be a reality; that saneness and the quality of quiet eyes be maintained; that the practice of moral life be kept alive, lest the world forget what it is like.

Lead us, O God, every step of the way.

That we might be more eager than ever before to maintain equality among all men within our shores and with those who come as immigrants; that we might keep the channels of our communications open, extending our liberty and freedom, and keep our democracy intact.

Lead us, O God, every step of the way.

That we might use our influence to help all nations have equality with the raw materials and the distribution of land around the world.

Lead us, O God, every step of the way.
That we might have the vision to share our great wealth and our embarrassing abundance with the destitute nations of the world.

Lead us, O God, every step of the way.
That we might give the sum total of all our resources as a mediator in a war-torn world, keeping our relations in such a state that we can best serve the other nations as a mediator, organizing a mighty peace offensive.

Lead us, O God, every step of the way.

HYMN: "God Bless Our Native Land"

CLOSING MEDITATION:

Why do we salute the flag, and what do we mean when we salute it? When you salute a thing you say, "I take orders." When we salute the flag, we are really saluting God, as the sovereign of our lives, since the flag is a symbol of a nation whose people live by the sovereignty of the eternal God. This is true so long as we live by that inner authority that strives for liberty, rather than by the outer authority that strives for dictatorship. When we salute the flag, may we really mean, "God of the Universe, I take orders, be thou my leader. And may ultimately the Christian flag wave as an outer symbol of an inner bond between the nations of the earth."

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Can Religion Itself Trust Democracy

(Continued from page 4)

fully democratic curriculum. But teachers cannot disclose this great truth without disclosing also the religious forces, motives, and institutions that have been and still are on the other side.

How many of the churches have democratic constitutions? What is the status of the layman? Why the inequality of the sexes in nearly all of the churches? Why did Franco have the backing of some churches but not of all? Why are not all the churches of Christ in this country members of the Federal Council? What churches achieve or seek to achieve democracy in their property relations and their employment relations? Whence the financial support and often wealth of churches? Who really controls church policies and activities? These questions are not gratuitous; they are imbedded in the religious data with which we have to deal. I agree with Dr. Johnson that their controversial character does not unfit them for public school treatment: The educational difficulty does not lie here. The trouble is that, at the present time, the opening of such questions in the public school would create a religious rumpus that would endanger the existence of such approximately democratic schools as, fortunately, we now have.

The Scientific Method Is Not Enough

(Continued from page 4)

effort so to dictate is likely to be ineffectual if the study of the culture has been carried on in thoroughgoing fashion.

If I am not mistaken the very insistence that religious beliefs should be approached as if they were scientific propositions is contributing to the popular demand for a new deal in public education with reference to religion. To insist that the only way to study is by the scientific method is to create only confusion in great areas of human interest—the arts, for example, and philosophy. A number of our greatest scientists today are on record to this effect in very emphatic language. The prevalence of a "positivistic" outlook in tax-supported institutions leads many religious leaders to object that secular education is not really keeping out of the religious field, as it professes to do, but is conditioning youth against religion.

Professor Coe asks some specific questions. "If," he writes, "a Protestant pupil should ask whether the Pope really is infallible; . . . or a high school student should query whether Jesus was born of a virgin; . . . what should the teacher do?" The inference seems to be that the public school teacher who is not a dogmatist would be stumped. I am constrained to ask what a good social studies teacher does when a pupil asks whether private property is good or bad, or if Mr. Willkie would really be a better president than Mr. Roosevelt. Why should a teacher pose as an authority in respect to either type of question?

What I am getting at, of course, is what I consider the fallacious assumption that beliefs, outside the realm of objective, demonstrable fact, are to be validated or set aside by appeal to the scientific method. Professor Coe might have posed more fundamental questions than those quoted. He might have asked, Are the Christian Scientists right in claiming that evil is not real? Is immortality a true belief? What is meant by the Real Presence in the Eucharist? Just how are such questions to be answered by use of the scientific method? When they are asked in public school the

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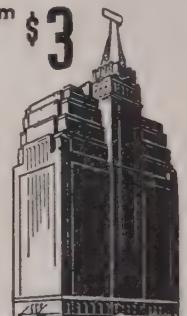
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teacher will explain what different faiths believe and teach—or direct the questioner to sources from which typical beliefs can be learned.

But are we to suppose that such questions as Professor Coe asks are not asked in the schools today? Would they be worse answered if teachers had more education in religion and were not inhibited by fear of violating a taboo?

Tribute to Mr. Colgate

(Continued from page 6)

It is a challenge to those who will help perfect his dreams.

It is hard to give an adequate word picture of Russell Colgate without seeming to overstate, for he was a man of rare attainments. He was a man of power but exceedingly democratic. He was a man of wealth who conceived himself as a steward of Christ. He was a man of unusual vision, exceedingly humble in his estimate of himself and his judgments. His appraisals of his fellowmen were discriminating but kindly, always giving them credit for the best of motives.

The writer will never cease being grateful for the privilege of fellowship with a man of such quality. Without any claim to piety, his every thought was for others, either within his home or in the larger fellowship of those who benefited by his benevolent interests. His presence was always an inspiration and a benediction.

Paul, in the eleventh Chapter of Hebrews refers to the great leaders of past generations, concluding his summary thus, "These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us that they without us should not be made perfect." And so it is with Russell Colgate. It is for those who remain to carry the torch that the way to fullness of life may be lighted for succeeding generations.

• What's Happening •

❖ THE BINDERY of the British and Foreign Bible Society in the south of London has been almost destroyed through enemy action. Only a little of the machinery was left and the stock of Scriptures to the value of about \$100,000 was lost. The American Bible Society is surveying the possibility of procuring the needed machines in this country, if they cannot be obtained in England, and of securing the export permits required to forward them to London. In the meantime the American Bible Society has been asked to care for the supply of Spanish Scriptures in Central and South America which formerly came from London.

❖ THE MEMBERSHIP Roll Call dates for the American Red Cross and the American Junior Red Cross have been announced for November 11-30, 1941.

❖ "FAMILY Morale in a World at War" is the general theme of the Child Study Association of America's Institute, November 14-15, at the Hotel Commodore, New York City. Further details may be obtained from the Child Study Association, 221 West 57th St., New York City.

❖ "EDUCATION for a Strong America" is the theme of the twenty-first annual observance of American Education Week, November 9-15. The National Education Association has prepared materials for the various school levels to assist in planning the observance of the week. These may be obtained from the offices of the Association, 1201 Sixteenth St. N.W., Washington, D.C.

❖ THE VANCOUVER Christian Youth Federation has been formed under the leadership of Rev. G. Hayden Stewart, who attended the Amsterdam World Conference of Christian Youth in 1939. The first Conference of the Federation was held recently with nearly a hundred delegates, representing every religious denomination in the city, and with twenty representatives from Christian Youth organizations in the United States. Plans of the Federation include an intensive study of Vancouver health problems, and how the young people can assist in their solution, and the Oriental problem.

❖ CHRISTMAS CARDS which represent the Christian significance of the holiday and at the same time help support Christian work, are offered this year by several agencies.

The Home Missions Council of North America, 297 Fourth Ave., New York City, has had two cards especially designed, representing Christmas among migrant workers. The cards sell for 10c each or \$1.00 a dozen. The proceeds go directly to help the migratory workers.

The Church Committee for China Relief, 102 East 22nd St., New York City, is to have four different colored cards reproducing fine paintings by Chinese artists. These sell for \$1.00 a dozen, including three of each kind.

The American Bible Society, Bible House, Park Ave. and 57th St., New York City, has

prepared a series of cards illustrated with paintings of old masters and containing Scripture quotations. Each \$1.00 box contains 15 cards made up of 12 designs.

Personal Notes

❖ DR. ERWIN L. SHAVER, Secretary of Leadership Education and Church Administration for the Congregational Christian Churches, has been giving part time to field service in weekday church schools for the International Council of Religious Education. Dr. W. Dyer Blair, the Director, who has been ill, is now able to resume part time work in the office.

❖ REV. ELMER BECKER, formerly general secretary of the Board of Christian Education, United Brethren in Christ, has been elected president of Huntington (Indiana) College.

❖ DR. ADELAIDE CASE, Professor of Education, Teachers College, Columbia University, has accepted an appointment as Professor of Religious Education in the Episcopal Theological School at Cambridge, Massachusetts.

❖ DR. JESSIE DELL CRAWFORD has resigned as of September 1, 1941, as President of the Baptist Missionary Training School in Chicago.

❖ MISS ELIZABETH A. TAFT has resigned her position as Assistant Director of Religious Education, Synod of Indiana, Presbyterian Church in the U.S.A., to become Director of Weekday Religious Education for the Syracuse, New York, Council of Churches.

State and County Council Happenings

❖ MR. O. G. HERBRECHT, who has been General Secretary of the Iowa State Council of Christian Education since 1939, has resigned effective September 1, 1941, to devote full time to religious writing. Mr. Herbrecht has been connected with the Council for the last twenty-five years, serving as Director of Young People's Work before he became General Secretary. He is credited with developing the interdenominational youth movement in Iowa.

Mr. Herbrecht is a member of the Executive Committee of the International Council of Religious Education, and has been a member of the faculty of the Youth Camp at Lake Geneva for several years. In addition he has served on the Young People's Work, Professional Advisory Section. He has written a number of Biblical plays and articles which have appeared in leading religious magazines, and two books, *Facing North* and *The Extension Division of the Church School*.

Mr. Herbrecht will continue his residence in Des Moines, with his office in the Youngerman Building.

Miss Jeanette Hadley, of Richmond, Indiana, has been secured by the Iowa Council to serve in the field, temporarily. Miss Hadley has been with the National Board of

Christian Education of the Friends' Church. In addition, Rev. Tom Fogleson, pastor of the Christian Church of Winterset, Iowa, will give part time to field work, as will one or two other members of the Executive Committee of the State Council.

❖ DR. C. FRANKLIN WARD, executive secretary of the Minneapolis Church Federation since January, 1940, has resigned to become co-pastor of the Pasadena Presbyterian Church. Before going to Minneapolis Dr. Ward was secretary of the Federation of Churches in Rochester, New York.

❖ REV. HARLAN A. FROST, Executive Secretary of the Toledo, Ohio, Council of Churches, has resigned to become general secretary of the Commission for Camp Communities. He leaves Toledo September 23.

❖ REV. GEORGE A. JOPLIN, D.D., Secretary Emeritus of the Kentucky Sunday School Association died on July 7 at the age of eighty. He served as General Secretary from 1909 to 1924 and again from 1929 to 1938. Under his administration the work grew steadily. He inaugurated Go-to-Sunday-School Day which has proved a pattern for other states. He attended a number of World's Sunday School Association conventions here and abroad. He had been in the Presbyterian ministry for forty years, serving as pastor of the Buechel Presbyterian church from 1924 to 1929. He was widely known and loved throughout Kentucky.

❖ THE BIBLE SCHOOL OF THE AIR will open over Columbia Station WCCO (830 on the dial), Minneapolis, Minnesota, on Sunday morning, September 28. The regular time for the program is from 8:30 to 9:00 A.M. This is sponsored by a committee representing the Council of Religious Education, the Church Federation, and the Council of Church Women of Minnesota, the Ramsey County Sunday School Association, and the Church Federation and Council of Church Women of Minneapolis. Time on the air and the cooperation of the staff are being provided by Station WCCO in recognition of the widely representative nature of the committee.

The program will include a group discussion of the Uniform Lesson. There will also be a Bible Quiz with two teams of four persons each, representing two churches, competing each week. Rev. Edwin T. Randall, pastor of the Country Church of the Air, will have charge of the program. Offices are at 482 Sexton Building, Minneapolis.

Coming Events

Meetings of Interest to Leaders in Religious Education

OCTOBER

1-2 New York State Area Convention, Glens Falls
1-3 Convention Ohio Council of Church Women, Columbus
1-3 Children's Workers' Regional Conference, Wilmington, Delaware

(Continued on page 37)

Current Feature Films ★★★★★

Adventure in Washington (Col.) Virginia Bruce, Herbert Marshall, Gene Reynolds. *Drama* among Senate page boys, with one of them regenerated only after betraying his trust and suffering a trial by his young peers. . . . An interesting setting, but the story strains too hard to be credible, with many events lacking clear motivation. *Of mild interest.* **M,Y**

Belle Starr (Fox) Dana Andrews, Randolph Scott, Gene Tierney. *Drama*. Exploits of notorious female bandit, here a southern girl who leads opposition to reconstruction after Civil War. . . . Historical facts have been hopelessly distorted and romanticized, making the heroine's bandit career mainly justified. Aside from this, too, film is *artificial, dull.*

Bowery Blitzkrieg (Mono.) Leo Gorcey, Bobby Jordan. *Melodrama*. Under influence of social-minded policeman, young tough refuses bribe, wins golden gloves bout. . . . Its plot and theme subordinated to exploitation of lads' "toughness," film is amateurish in direction and acting. *Noisy, trivial.*

Charley's Aunt (Fox) Jack Benny, Kay Francis, Edmund Gwenn. *Farce*. The famous play about the perennial Oxford student who poses as the "aunt from Brazil" to chaperone his roommates, thus launching wild array of ludicrous encounters. . . . British and American accents hopelessly mixed, but this fault is forgotten when the fun starts. *Simply and completely fun.* **M,Y,C**

Cracked Nuts (Univ.) Mischa Auer, Stuart Erwin, Una Merkel. *Comedy*. A swindler with fake "mechanical man" to patent, and a radio-contest winner who should have been fleeced but isn't. . . . Inoffensive enough, but *inane*.

Dance Hall (Fox) Wm. Henry, Carole Landis, Cesár Romero. *Comedy*. Singer in dance hall feuds with manager on finding him unethical, but in the end saves him from scrape and promises to wed him. . . . Lacks any real story interest, and ethical issues are unresolved. *A waste of time.*

The Deadly Game (Mono.) Chas. Farrell, June Lang. *Melodrama*. Detection and annihilation of gang of nazi agents bent on theft of "defense appliance." Romance, too. . . . A very complicated plot, with its solution dependent on story devices rather than logical development. Hate-mongering, too. *Confused, amateurish.*

Dive Bomber (War.) Ralph Bellamy, Errol Flynn, Fred MacMurray. *Drama*, in technicolor, built around efforts of naval doctors to perfect equipment so pilots may endure higher altitude and speed. . . . Planes in action are thrilling indeed, but cold-bloodedness of air war, with no thought of the deadly purpose behind it all, is impressive in that omission. Some out-of-place drinking. Filmed with cooperation of navy, this is a glorification of its air force. **M,Y**

A Girl Must Live (Univ.; filmed in England) Renee Houston, Margaret Lockwood, Lili Palmer. *Comedy, with music*. Three chorines, one a fugitive schoolgirl, try their wiles on nobleman, with the schoolgirl the successful contender. . . . Not up to expertness of other films by same director, famed for his spy melodramas. Quite a silly story, with a number of unpleasant characterizations. *Disappointing.*

These estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Hold That Ghost (Univ.) Bud Abbott, Lou Costello, Joan Davis. *Farce*. The comedians inherit an ancient tavern from a gangster and spend ghost-ridden night escaping from the former henchmen who seek hidden treasure. . . . Could do without the Andrews Sisters and Ted Lewis, added to original film. Otherwise, it is a hilarious round of wisecracks in typical Abbott-Costello style; if you like that style, fun. **M,Y**

I Was a Prisoner on Devil's Island (Col.) Edward Cianelli, Sally Eilers, Donald Woods. *Melodrama*. Ship's mate, sent to French penal colony, manages with help of wife of rascally prison doctor to reveal officials' graft. . . . Less horror in many previous films of this setting, but situations not very convincing. *Routine.*

Ku Kan (Adventure Epics; photographed by Rey Scott) *Documentary* of life in "unconquerable China" in the face of Japanese onslaught, with treks up Burma Road and to Tibetan frontier, plus all-out bombing of Chung-king. . . . Technically, colored films are not so good, but the remarkably vivid action portrayed and the subject matter make it an outstanding contribution. Omits any mention of mission work. *Informative, convincing.* **M,Y**

Life Begins for Andy Hardy (MGM) Judy Garland, Fay Holden, Mickey Rooney, Lewis Stone. *Family drama*. Now that he is eighteen, Andy seeks immediate success in the business world; learns through painful experience that he is not yet ready for it. . . . Theme is the same as in most of this series: Andy's ego in the process of deflation. And, like the others, it contains passages of real value: humor, pathos, common sense. *Wholesome, entertaining.* **M,Y**

Manpower (War.) Marlene Dietrich, George Raft, E. G. Robinson. *Melodrama*. A brawling triangle among electric linemen, with fierce storms arriving just in time to provide proper setting for every crisis. . . . An artificial plot carried out by artificial devices. The whole has the flavor of a "True Confessions" yarn. *Unconvincing, sordid.*

Melody for Three (RKO) Jean Hersholt, Toscha Seidel, Fay Wray. *Drama*. Dr. Christian sees that young violin prodigy meets his father and that parents are reunited. Includes tour of broadcasting station. . . . Story and acting are stilted, with coincidence playing a huge part. But the inspiring performance of the young violinist makes the film *worth seeing.* **M,Y,C**

Out of the Fog (War.) John Garfield,

Ida Lupino, Thos. Mitchell, John Qualen. *Drama*. Two simple fishermen, symbols of the "little man," finally rise up against the small-time racketeer who preys on them. . . . Excellently photographed to bring out somberness of theme, and containing effective characterizations. *Depressing but impressive.* **M**

The Parson of Panamint (Par.) Ellen Drew, Chas. Ruggles, Joseph Schildkraut, Philip Terry. *Drama* of how a young preacher came to a boom mining town, showed its leading lights the error of their ways, befriended its "rougher element," saw it become a "ghost town." . . . Film is well directed and acted. Attempt to link events to biblical parables not as clear-cut as it might have been, since too few reasons are shown for opposition to parson's endeavor. *Interesting.* **M,Y**

Peace: by Hitler (The March of Time) *Documentation*, rehashing Hitler's broken promises, with LaGuardia, Willkie and others warning against any forthcoming peace offer. . . . Depends mostly on commentator, with previous news shots as illustration. Disregards possibility of any other than a "Hitler" peace and deplores propaganda of isolationists. *Partisan, incomplete.*

***The Reluctant Dragon** (RKO) Robert Benchley, Disney studio personnel. *Tour* through the Disney studios with Benchley, during which processes of making cartoons are revealed. Includes three new cartoon features. . . . If you don't mind learning that Mickey is not a real mouse, interesting and informative. *An excellent family film.* **M,Y,C**

Ringside Maisie (MGM) George Murphy, Ann Sothern, Robert Sterling. *Comedy-drama* in the series about slangy show girl whose heart is pure gold. Here she ends the friction between an ambitious manager and his young fighter who really hates the ring. . . . Not much story, and the prizefights with which it is padded will annoy many audiences. Film, however, is appealing in its characterizations and there are some entertaining sequences. *Fair of its kind.* **M,Y**

Scattergood Meets Broadway (RKO) Mildred Coles, William Henry, Guy Kibbee. *Drama*. Rural philosopher of popular magazine fame goes to New York to save young playwright friend from "agents" using his play for crooked schemes. . . . Transfer of homespun series to city background has cheapened its texture, and film becomes just another backstage complication. *Of only mild interest.* **M,Y**

†Shining Victory (War.) Donald Crisp, Geraldine Fitzgerald, James Stephenson. *Drama*. Psychiatrist, embittered through unfair treatment by superiors, devotes self to cold-hearted research. Then he learns compassion and social insight from love and sacrifice of girl who is his assistant. . . . A closely knit story, directed with smoothness, restraint and understanding so that it becomes a human document. *Honest, effective.* **M**

†The Stars Look Down (British film, distributed by MGM) Margaret Lockwood, Michael Redgrave, Emyln Williams. *Drama* of the Welsh coal mines. A young man's struggle, through disillusionment and failure, to serve his people, finding his niche only after a disaster whose approach colors the atmosphere throughout. . . . Theme is honest, refusing to compromise for the sake of

glamor or melodrama; performances are as real as life itself; direction has provided a thrilling tale. Probably the most impressive picture yet made of the way a given section of the industrial world lives and works. A plea for a "better day to come." Right.

M.Y

This Way, Please (Par.) Betty Grable, Mary Livingstone, Fibber McGee and Molly, Buddy Rogers, Ned Sparks. *Comedy*, with music. As background for typical "acts" by popular radio stars, a movie theatre seeking stage material, with a triangle among the performers. . . . Light and frivolous, with slight story content. But the fun is spontaneous, and individual acts will please the radio favorites' following. *Pleasant.* M.Y

Time Out for Rhythm (Col.) Rosemary Lane, Ann Miller, Rudy Vallee. *Comedy*, with dance bands and vaudeville acts scattered throughout a tale of feuding between "talent agents" and among their clients. . . . A weak story, with both "acts" and music repetitious and awkwardly presented. *Stodgy, routine.*

Tom, Dick and Harry (RKO) Alan Marshall, Burgess Meredith, George Murphy, Ginger Rogers. *Comedy*. Working girl, with three offers of marriage, dreams of the probable life with each. Dreams work out as almost cartoon fantasies. . . . Succeeds in combining absurdity of the dream with everyday bits of realism. *Entertaining.* M.Y

West Point Widow (Par.) Richard Carlson, Maude Eburne, Anne Shirley. *Drama*. Nurse conceals baby born of her marriage, later annulled, to West Pointer, expecting a remarriage on his graduation. It is the young interne, however, who brings things to their proper conclusion. . . . An unpretentious little film, carried out in routine fashion but containing much warmth and honest sentiment. *Pleasant, interesting.* M.Y

When Ladies Meet (MGM) Joan Crawford, Greer Garson, Herbert Marshall, Robert Taylor. *Comedy*. Wife of publisher and authoress with whom he fancies himself sharing a "noble love" meet; gain mutual respect, set their lives in order. . . . Film proceeds entirely by dialogue, some of it witty, some of it tiresome. This was sufficient, perhaps, for the stage play on which it is based, but not for the movie. Much casual drinking. *Talkative.*

Wild Geese Flying (Fox) Joan Bennett, Henry Fonda, Warren William. *Drama*, based on S. E. White novel about lumberjack whose yen to follow "wild geese" succumbs at length to domesticity. . . . The wild geese flying, as magnificent shots as have been made, have little to do with story as filmed; but they are the only reason for seeing the picture; the rest is wooden, unconvincing.

M

Coming Events

(Continued from page 35)

- 2-3 Annual Meeting, Board of Christian Education, Evangelical Church, Cleveland, Ohio
- 2-3 New York State Area Convention, Binghamton
- 3-4 Monroe County, Michigan, Council Convention, Maybee
- 8-10 Pennsylvania Annual State Convention, Harrisburg
- 15-16 Committee on the Christian Family, International Council of Religious Education, Chicago.
- 16 Meeting of Denominational Executives, Chicago.
- 16 Annual Meeting, Wisconsin Council of Churches, Portage
- 17-18 Commission on Educational Program of the International Council of Religious Education, Chicago.

October, 1941

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- 17-18 Annual Convention, New Hampshire State Council, Concord
- 17-19 Children's Workers' Regional Conference, Hartford, Connecticut
- 20-21 Annual Convention, District of Columbia Sunday School Association, Washington
- 21-22 72nd Annual Convention of the Churches of Maine, Waterville
- 21-27 United Christian Rural Advance, Town and Country Pastors' Conference, Maine
- 23-25 Indiana State Young People's Conference, Noblesville
- 23-27 Leaders' Institutes in Maine, sponsored by Maine Council of Churches
- 29-31 Annual State Convention, Michigan Council, Bay City
- NOVEMBER
- 2 Missouri "Go-to-Sunday-School-and-Church" Day
- 5 Annual meeting, Religious Education Department of the Board of Education, Reformed Church in America, New York City

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The film may be used to aid in developing understanding and appreciation of Jewish history and music. May be used in vacation schools, week-day schools of religion, church schools, young people's meetings and Sunday evening services for inter-faith considerations.

Rating: *Content and Sound, EXCELLENT; Technical quality, Good.*

Religion and the People—2 reels (20 min.) 16 mm. Sound. Rental \$3.00.²

Prepared by the British Ministry of Information, this film portrays the social work and educational activities carried on by Protestant, Catholic, and Jewish faiths in London and vicinity. Institutions shown deal with work for seamen in port, industrial groups, children, young people, and the aged and sick. In each case a vital relation between the church and its social activity is indicated.

The film may be used with those of high school age or over, to deepen appreciation of the social function of the church. Protestant, Catholic, and Jewish institutions are identified. Thought may be given to the services to mankind common to the three faiths.

Rating: *Content, Sound, and Technical quality, Good.*

The Last Stronghold³—4 reels. 16mm. Sound. Rental \$10.00.

This film is made up of parts from newsreels beginning about 1914. The story is told by a commentator. It has in it shots on the World War and the "big four" at Versailles. It pictures the prosperity of the 1920's, the closed factories and unemployment beginning in 1929. The rise of Lenin in Russia, of Mussolini in Italy, and of Hitler is shown, followed by the Manchurian affair, the conquest of Ethiopia, and retaking of the Rhine-land, revolution in Spain, the fall of Austria and the Munich appeasement. Then follows in rapid succession the fall of Poland, war in Finland, conquest of Denmark, Norway, Holland, Belgium and the collapse of France. The rushing of our defense program is vividly shown. Excerpts from several of President Roosevelt's speeches are heard.

This is one of the best of this type of picture. It is war propaganda although less offensive than that seen in many other films of this type. It is informational and interesting and could lead to a good discussion with a young people's or adult group. The leader should, however, be prepared to supplement the picture with material which does not over-emphasize militarism.

Rating: *Content, Good; Technical quality, EXCELLENT; Sound, EXCELLENT.*

Christmas films should be ordered at once. Evaluations of suitable motion pictures are in the Bulletin VISUAL METHOD IN THE CHURCH CURRICULUM published by the International Council of Religious Education at 35 cents a copy.

¹ Distributed by Harmon Foundation, 140 Nassau Street, New York City; Ideal Pictures Corp., 28 East 8th Street, Chicago, Illinois.

² Available from: Films Inc., 330 West 42nd Street, New York, New York.

No Room in the Hotel

(Continued from page 23)

TRAVELING MAN: (Slowly, to himself) I think now I—understand.

REPORTER: (Idly) What's that? What do you understand?

TRAVELING MAN: Why the world hasn't changed more in the last two thousand years. Why there are still wars and hatreds and oppressions and class struggles and racial bitterness twenty centuries after the Dream of a new way of Love was born in the hearts of men.

REPORTER: (Curiously) Why?

TRAVELING MAN: Because—its senators and its hotel keepers and its poets are still not as wise as its scrub women.

REPORTER: And—its reporters, possibly?

TRAVELING MAN: Possibly. You know best about that.

REPORTER: And it's the senators, not the scrub women, who shape the world's destiny.

TRAVELING MAN: No. You're wrong there. There was a scrub woman in that other Bethlehem, too. There must have been. If there hadn't, the Child wouldn't have had even his stable and his pile of straw. And she did far more to shape history than King Herod with his selfish, petty little nationalism ever did—or that Roman senator for whose sake the last room available was left empty.

(The SCRUB WOMAN enters. She looks around carefully as if she had lost something. She even gets down on her knees and peers under the bench where the WOMAN sat. The BELL BOY enters, left.)

REPORTER: (Hastily scribbling on a bit of paper) Here, boy, call this number for me, will you, long distance.

BELL BOY: (Taking the paper) Yes, boss. (Goes out, left.)

TRAVELING MAN: (To SCRUB WOMAN) Lose something, did you?

SCRUB WOMAN: (Rising painfully to her knees) Yes, you ain't neither of you seen a box, have you? A little wooden box?

TRAVELING MAN: (Holding out the box) Is this it?

SCRUB WOMAN: (With relief) That's it. (She takes it and opens it, regarding the contents with satisfaction.) I keep a bit o' hard candy in it for my little grandson. His pa can't afford him no sweets. He's on relief.

TRAVELING MAN: I knew it was yours. I've been saving it for you. (She smiles and goes out, clutching the box.)

REPORTER: (In amazement) Well, I'll be—! But you said it was—

TRAVELING MAN: No. I only said it looked very much like it. It did.

REPORTER: But you knew all the time?

TRAVELING MAN: Yes.

REPORTER: What's the idea? You don't look like a man who goes around deceiving people.

TRAVELING MAN: There was no deception.

REPORTER: There wasn't! Didn't you make us all believe—

TRAVELING MAN: (Quietly) That Divinity visited this hotel tonight and was refused admittance. Which was true. Is there not divinity in every one of us, and are we not therefore all brothers? Wherever there is a human being in need, a human body oppressed, a human soul obscured, there for us is the challenge of the Divine Presence.

REPORTER: (After a pause, slowly) You—

seem to know a great many things. Who are you, anyway?

TRAVELING MAN: I told you. I'm a traveling man. I used to be—in the hotel business. But I'll have to be leaving you now. I must go up to my room and pack.

REPORTER: You mean you're not staying here for Christmas?

TRAVELING MAN: No. My work here seems to be finished. Good night. (He goes out, left.)

REPORTER: (To himself) Queer old duck! Gosh! What a story! It—it's tremendous! (After scribbling hurriedly for a few moments, he stops writing, sits staring thoughtfully into space, then deliberately tears up the paper.) No use, Smith. You can't write about a thing like this. People would laugh and shake their heads and joke about it over their breakfast and—and go right on acting as if nothing had happened. It—it's no good to write. You've got to do something!

BELL BOY: (Appearing L.) Line's busy, boss.

REPORTER: (Rousing, after a moment) What's that? My call?

BELL BOY: I say line's busy. Shall I keep on callin'?

REPORTER: (Staring at him but obviously not seeing him. After a pause) No. You needn't call. I—I've got to think this thing through. (He walks back and forth thoughtfully.) It—it's going to mean even more than I thought it did at first. Being careful, for instance, what sort of stuff I turn out. Chasing up the unpopular side of stories. Even—even doing something right now to help stop that anti-alien bill. (Lifting his hands to his head with a gesture half dismayed, half exultant) Gosh, Smith! You—you haven't even begun to find out what you've let yourself in for!

BELL BOY: Here's your money, boss. Gee, but that New York op'rator sure sounded like home!

REPORTER: (Looking at the colored boy as if he recognized him for the first time as a human being) You—you're homesick, aren't you, boy?

BELL BOY: Yeah. (His voice chokes) Guess I am, boss. First time I ever been away from home on Christmas. And—and white folks don't somehow treat you like people.

REPORTER: Here! Take this and call your mother up. (Giving him back the change) Wish her a merry Christmas.

BELL BOY: Gee, boss! (His eyes shine.)

REPORTER: And after you get through work, come up to my room. I'll get some eats and stuff, and we'll do some celebrating together. I'm all alone, too, and you can make believe I'm your big brother.

BELL BOY: (Speechless with delight) Gee, boss!

REPORTER: I didn't say boss. I said—brother. (He holds out his hand to the BELL BOY in a fraternal gesture as the curtain falls.)

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The Society

Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

A. Civil Liberties, Religious and Educational Freedom

America's Free Schools. Democracy in Action, No. 5. New York, Council for Democracy, 285 Madison Avenue, 1941. 155 p. \$10. Quantity rates on request.

Freedom of Assembly and Anti-Democratic Groups. A Memorandum of the Council for Democracy. Washington, D.C., American Council on Public Affairs, 1734 Eye Street, 27 p. \$10.

Liberty's National Emergency. The Story of Civil Liberty in the Crisis Year 1940-1941. New York, American Civil Liberties Union, 170 Fifth Avenue, 1941. 79 p. Single copy free.

B. Industrial and Labor Problems

Broughton, Philip S. Man Meets Job—How Uncle Sam Helps. Public Affairs Pamphlets. No. 57. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1941. 32 p. Single copy, \$10; any 12, \$1.00.

Carskardon, T. R. Labor in the Defense Crisis. Public Affairs Pamphlets. No. 58. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1941. (This edition printed for and distributed by Twentieth Century Fund, 330 West 42nd Street, New York, New York.) 31 p. \$10. Quantity rates on request.

Community Employment Problems under Defense. A Memorandum of the Council for Democracy. Washington, D.C., American Council on Public Affairs, 1734 Eye Street, 1941. 23 p. \$10.

Facts about Labor and National Defense. Public Policy Bulletin. Number 14. New York, The Twentieth Century Fund, 330 West Forty-second Street, 1941. 14 p. \$0.02.

The Public and Strikes. Democracy in Action, No. 6. New York, Council for Democracy, 285 Madison Avenue, 1941. 38 p. \$10; 6 for \$50; quantity rates on request.

Recommendations of the Twentieth Century Fund. (Reprinted from *Labor and National Defense. A Survey of the Special Labor Problems Arising from America's Defense Activities and a Program for Action.*) New York, Twentieth Century Fund, 330 West 42nd Street, 1941. 130 p. Single copy free.

C. Health and Common Welfare

Clarke, Walter. "Syphilis, Gonorrhea and the National Defense Program." Reprinted from the *Journal of Social Hygiene*, Volume 26, November 1940. New York, The American Social Hygiene Association, 1790 Broadway, 12 p. Single copy free.

Goldmann, Franz. Prepayment Plans for Medical Care. New York, Joint Committee of the Twentieth Century Fund and the Good Will Fund; and Medical Administration Service, Inc., 1790 Broadway. (No copyright.)

60 p. \$25; 10 to 30 copies, \$20; over 30 copies, \$16.

Health of the Nation. A Defense Digest. New York, American Association for Adult Education, 60 East 42nd Street, 1941. 19 p. \$10; 12 for \$1.00.

Social Action. "Citizens of Tomorrow" Volume VII, June 15, 1941. New York, Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue. 39 p. \$15; 2 to 9 copies, \$10 each; 10 to 49 copies, \$07; 50 or more copies, \$05.

Storey, Thomas A. "American Communities Face a New Challenge." Reprinted from the *Journal of Social Hygiene*, January, 1941. New York, The American Social Hygiene Association, Inc., 1790 Broadway. 11 p. \$10.

Wood, Leland Foster. "A Church Program for Defense Areas." Reprinted from the *Journal of Social Hygiene*, Volume 27, January, 1941. New York, The American Social Hygiene Association, Inc., 1790 Broadway. 8 p. \$10.

D. Intercultural Relations

Calling All Americans. A Handbook of National Unity. New York, Council Against Intolerance in America, Lincoln Building, 1941. 32 p. Single copy free.

Jenney, Beatrice (Editor). Protestants Answer Anti-Semitism. Protestant Digest, Handbook, No. 1. New York, Protestant Digest, 521 Fifth Avenue, 1941. 48 p. \$10.

MacLean, Malcolm S. Higher Education and the Negro. New York, American Committee for Democracy and Intellectual Freedom, 519 West 121st Street. 13 p. \$10; 25 or more, \$07; 100 or more, \$06; 200 or more, \$05.

NAACP Annual Report for 1940. The Treatment Accorded Negro Americans Continues to be the Acid Test of Democracy. New York, The National Association for the Advancement of Colored People, 69 Fifth Avenue, 1941. 46 p. Single copy free.

The Negro and Defense. A Test of Democracy. Democracy in Action, No. 3. New York, Council for Democracy, 285 Madison Avenue, 1941. 40 p. \$10; quantity rates on request.

E. International Relations, Defense

Defense and Living Costs. A Defense Digest. New York, American Association for Adult Education, 525 West 120th Street, 1941. 19 p. \$10; 12 for \$1.00.

Defense on Main Street. Prepared by Council for Democracy. Distributed by New York, Association Press, 1941. 88 p. \$25.

Economics of Defense and Reconstruction. Proceedings of the Twenty-seventh Summer Conference of the League for Industrial Democracy, June 20-22, 1941. L. I. D. News Bulletin, Volume VII—June, 1941. New York, League for Industrial Democracy, 112 East 19th Street. 48 p. Annual subscription price \$50 a year.

The Gestapo. New York, Friends of Democracy, Inc., 103 Park Avenue, 1941. 32 p. \$10.

Nugent, Rolf. Guns, Planes, and Your Pocketbook. Public Affairs Pamphlets, No. 59. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1941. 31 p. \$10.

Special Committee Memoranda, Number Fourteen. Memorandum of the Special Com-

mittee on What We Are Fighting For. Washington, D.C., National Policy Committee, National Press Building, 1941. 31 p. \$50.

F. World Reconstruction, International Peace

Fagley, Richard M. To Build a Better World. International Problems for Religious Young People. New York, World Alliance for International Friendship through the Churches and The Church Peace Union, 70 Fifth Avenue, 1941. 48 p. \$10.

Grecc, Richard B. A Discipline for Non-Violence. Pendle Hill Pamphlet No. 11. Wallingford, Pennsylvania, Pendle Hill, 1941. 31 p. \$10.

Haile, Pennington. After the War. Plans and Problems. New York, Carnegie Endowment for International Peace, 405 West 117th Street, 1941. 30 p. Single copies free. Orders for more than 25 copies, \$05 each; orders over 100 copies, quantity rates.

International Conciliation, April, 1941. "Commission to Study the Organization of Peace: Preliminary Report and Monographs." Carnegie Endowment for International Peace, Division of Intercourse and Education, New York, 405 West 117th Street. \$05.

Jones, Thomas E. Creative Pioneering. Philadelphia, American Friends Service Committee, 20 South Twelfth Street. Single copies free.

Pacifist Living—Today and Tomorrow. A Brief Exploration of Pacifism under Conscription, in Time of War, and in Post-War Reconstruction. Philadelphia, The Peace Section, American Friends Service Committee, 20 South 12th Street; and Wallingford, Pennsylvania, Pendle Hill, 1941. 80 p. \$15; \$12.00 per hundred.

Peace Aims. A Program for the Churches and Other Religious Organizations Based on Justice, World Organization and the Machinery Adequate for Security. New York, The Church Peace Union, 70 Fifth Avenue, 1941. Single copy free.

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New Books

The Ethical Ideals of Jesus in a Changing World. By G. Bromley Oxnam. New York and Nashville, Abingdon-Cokesbury, 1941. 135 p. \$1.00.

Are Jesus' principles of religion applicable to our highly complex age of rapid transition? The author deals with present-day problems in a thoughtful, constructive way, showing how the convictions of Jesus regarding the infinite worth of personality are of supreme value in undergirding life today—in providing the unifying force essential to world order. The chapters are lectures delivered at Florida Southern College.

W. E. D.

Young Leaders in Action. By Isaac Kelley Beckes. Nashville, Abingdon-Cokesbury Press, 1941. 216 p. \$1.75.

One opens with great interest the first book of a young pastor, especially when one knows something of the remarkably fine work he is doing in his own parish. This book is certainly no disappointment. Writing in an interesting narrative style, the author presents real people, growing under the stress of real problems. Presenting a sound, common-sense approach to problems in young people's work in the local church, the book goes deeper than mere method to the fundamental Christian attitudes and the central question, "What happens to persons in the process?" The church pictured here is a laboratory for the growth of Christian personality. This is a book for both youth leaders and young people themselves.

H. J. S.

Come, Let Us Worship. By Albert W. Palmer. New York, Macmillan, 1941. 136 p. \$1.50.

The scope of this book is limited to the conduct of the public worship service in the small church. It was written for pastors, choir leaders, and congregations of small churches with the hope that it will motivate and guide them in connection with the public worship service. Dr. Palmer's own wholesome viewpoint, rich experience, and the many specific suggestions given make the book extremely valuable for the persons for whom it was written.

M. L. P.

The Amateur Choir Director. By Carl Hjortsvang. New York-Nashville, Abingdon-Cokesbury Press, 1941. 127 p. \$1.00.

There is in this book consideration of the director and his relationship to others in the church; of the technique of the baton, ways of indicating expression, how to direct without a baton, of general choir technique, of the problems of the singer-director, and the organist-director. A list of recommended anthems for a volunteer choir is included. Throughout the book there is evidence that the author knows music, and that he knows the church. The use of this book by choir directors should greatly raise the music level of public worship services.

M. L. P.

Clear Shining After Rain. By Annie B. Kerr. New York, Woman's Press, 1941. 167 p. \$1.25.

This is a collection of fifteen nationality stories, based on the real experiences of Americans born in other countries. They come from the pen of one who has done settlement, associated charities, Young Women's Christian Association and refugee work—from one who has traveled extensively and knows whereof she writes. As a result, they picture in rich, understanding tones Old World traditions which are finding a place in the tapestry weaving of American life. The author's method of writing with keen sympathy, touched here and there with a bit of humor, makes the book a valuable and decidedly interesting contribution to the promotion of a deeper understanding of the peoples from many lands who are now fellow citizens in America.

W. E. D.

The Nature of the Early Church. By Ernest F. Scott. New York, Scribner's, 1941. 245 p. \$2.00.

The author, a New Testament scholar, contends that the Church must be regarded as a unique society, which is to be accounted for by something unusual in the Christian message. He agrees that each new environment has brought changes in the nature of its teaching, but maintains that "the Church was most fully itself at the very outset." In the period in which it arose, therefore, he finds the heart of its uniqueness. His re-examination of the foundations of the Church gives a constructive interpretation applicable in the present day when the free nations of the world are striving to preserve the values which the Church symbolizes.

W. E. D.

Making the Most of the Rest of Life. By Karl Ruf Stoltz. New York and Nashville, Abingdon-Cokesbury, 1941. 216 p. \$1.50.

Dean Stoltz of Hartford has done a good turn for millions of adults by writing effectively on the years of life beyond forty. With the so-called glamour days behind, men and women are often led to believe that middle age and the "August days" of life are to be borne with great fortitude but not actually lived to the fullest on "tip toe." He tells how to do this, taking into consideration the problems of adjustments in body, mind and spirit. If life begins at forty, this book will be welcomed by everyone seeking continued personal development on the highest level.

P. C. L.

A Practical Handbook of Worship. By Albert A. Susott. New York, Revell, 1941. 173 p. \$1.50.

The author writes out of his experience as pastor for ten years of the Zion Evangelical and Reformed Church of Evansville, Indiana. After an easily read discussion of why and how we worship, he plunges into practical problems connected with the worship serv-

ice, the leader and the building of the order of service. The discussion of the elements of worship, the call to worship, and special types of services are replete with illustrative materials or samples.

The author's awareness of the significance of worship is evident. The style is lucid and the book as a whole very practical. This is another worthy contribution to the library on worship and has especial worth for the pastor.

M. L. P.

A Program Handbook of Young Men's Activities. By John A. Sessions, et al. New York, Association Press, 1941. 103 p. \$1.00.

A symposium of ideas on Young Men's Christian Association work with *young men* prepared as a project of some fifty members of the Association of General Program Secretaries at the 1940 National Young Men's Assembly at Lake Geneva. The emphasis is on the needs and programs of *young men* because this group felt that they had recently been somewhat neglected in the average "Y" activities.

These Shared His Cross. By Edwin McNeill Poteat. New York, Harper, 1941. 192 p. \$1.75.

Dr. Poteat has a rare poetic quality in his writing, a strong dramatic power in his characterization and descriptions, and a challenging and vivid insight in his delineation of the Christian message. Each chapter of this book is divided into two parts, the first giving a characterization of the people who were around Jesus just before and during the Crucifixion and the second part discusses the religious and ethical implications of the Crucifixion and the Cross in compelling terms for our present crisis.

Adventuring for Democracy. By Wilbur C. Phillips. New York, Social Unit Press, 1940. 380 p. \$3.00.

This book is a description of the inauguration and development of the Social Unit Plan for a democratic control of a community. A part of the development was in Cincinnati where the organization was made of two groups, a citizen council which represented the citizens from a geographical unit and an occupational council which represented the occupational interests of the people within that area. In trying to work out a democratic organization Mr. Phillips believes that this double representation must take place. Those who are familiar with settlement work can readily distinguish the similarity between this plan and neighborhood councils.

I. M. G.

Dramatic Preludes and Services of Worship. By Isabel Kimball Whiting. Boston, Walter H. Baker Company, 1940. 152 p. \$1.50.

These nine dramatic preludes, with accompanying services of worship, are planned for monthly presentation from October through June. They have grown out of the

rich experiences in the search, over a twelve-year period in the King's Chapel School in Boston, for an adequate medium for the expression and education of the worship spirit. The services are so planned that responsibility for various sections may be assumed by persons in the several departments of the church school, with the interpretation of the dramatic action being shared with entire departments, and definite correlation being made with class teaching.

The first dramatic prelude is based on Tolstoy's short story, "Where Love Is, God Is." Another deals with discipleship, and is followed by a service of worship for Easter. All are very carefully worked out, making one think of a finely cut stone which comes from the hands of a worker who has gained great skill through the years.

W. E. D.

The Annals. Children in a Depression Decade. Edited by Thorsten Sellin. Philadelphia, The American Academy of Political and Social Science, November, 1940. 287 p. 50 cents.

This volume is set up in seven sections: an introduction giving a survey of the 1930-1940 decade; "The Changing Mathematics of Child Welfare," dealing especially with problems arising from the birth rate and information about mortality rates; the "Changing Social Background," describing the relation of government to child welfare, the school, the economic basis, and so on; the "Changing Family Background," an especially significant section; "Some General Problems of Child Welfare," describing health, mental hygiene, play and recreation; a section dealing with special groups, including the handicapped child, dependent child, children at work, delinquency, rural problems and so on; and, by way of perspective, setting the objectives for children in a democratic society. This publication brings together an unusually significant body of material into one volume.

Youth's Courtship Problems. By Alfred L. Murray. Grand Rapids, Michigan, Zondervan Publishing House, 1940. 208 p. \$1.35.

This book is written for young people and has such chapter titles as, "Do You Want a Date?" "The Meaning of a Kiss," "What Is True Love?" and similar problems which young people are facing. It is written, however, from a very unsophisticated viewpoint and many young people would feel that they were far beyond the discussion of this book. However, for young people who are finding this their first introduction to these social problems, the book will be very helpful.

Meet the Gang. By Charlotte Himer. New York, Association Press, 1941. 72 p. \$50.

Mrs. Himer has condensed the basic policies which should be followed by any social agency trying to reach the boy in a city gang. It is written primarily from the standpoint of boys' work of the Y.M.C.A. It would do well, however, for church workers who are dealing with boys in gangs to consider the basic assumptions as outlined in this pamphlet.

Current Religious Thought. A Digest. By Charles S. MacFarland. New York, Revell, 1941. 185 p. \$1.50.

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This new and unusual book by the granddaughter of William Booth is one which makes an intensely human appeal to those in sorrow—deep, personal sorrow over the loss of a beloved friend or relative. Written as it is out of Mrs. Demarest's own tragic sorrow, it is the product of her hours of trial and is planned to best help those who are passing through like tribulation.

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For the reader who must depend upon one volume rather than many for his understanding of present currents of theological thought, this digest is reliable and comprehensive. The interpreter seems to be fair and objective, but throws in his own helpful guidance here and there.

H. C. M.

Teaching Materials on the Defense of Democracy. Washington, Educational Policies Commission, 1941. \$1.00 for set of six pamphlets.

The pamphlets, prepared under the sponsorship of the Educational Policies Commission and at the request of the National Committee on Education and Defense, contain suggestions for teaching democracy to young people in public schools. They do not attempt to give a complete text but list books and current material which should be used in teaching. The pamphlets should be valuable to anyone teaching subjects related to the political and social aspects of democracy whether they are in school or in church. The suggested reading includes authors with such diverse opinions as strongest isolationists and the most active interventionists.

I. M. G.

Pastoral Psychology. By Karl Ruf Stoltz. Nashville, Abingdon-Cokesbury Press, 1941. Revised Edition. 284 p. \$2.50.

A practical manual for the modern pastor in one of his most exacting and fruitful functions; scientific but non-technical. This is a revision of the author's 1932 publication, sup-

plying supplementary information and suggestions.

Youth, Family, and Education. By Joseph K. Folsom. Washington, D.C., American Council on Education, 1941. 299 p. \$1.75.

A comprehensive description of the current family life education movement, prepared for the American Youth Commission. The work of many forces and agencies is reported and interpreted including educational, civic, social welfare, and religious agencies. "The church is a large but relatively undeveloped channel for carrying family life education to the masses of the people" (p. 212) says the report.

Parenthood in a Democracy. By Margaret Lighty and Leroy E. Bowman. New York, Parents' Institute, Inc., 1939. 236 p. \$2.75.

The story of the United Parents' Association, which is a federation of local parent associations related to the public school system of metropolitan New York. Its bearing on democracy is four-fold: The United Parents' Association itself is a laboratory in democracy. Parents unitedly work for a better total community environment for family life. Parents champion the progressive public school in its function of laying foundations of democratic living. Parents educate themselves for better democratic functioning of the family.

Bright Midnight. By Trumbull Reed. Philadelphia, Department of Church Relations, Presbyterian Board of Christian Education, 1941. 278 p. \$1.50.

An interesting story of a young man who, becoming blind as the result of an accident, returns to college, carries on a normal school program, makes friends, and supports himself by work which leads to a life career. The account of his satisfactory readjustment to life makes a very readable novel.

South of God. By Cedric Belfrage. New York, Modern Age Books, 1941. 346 p. \$2.50.

This is the story of fighting Claude Williams of the New South. Beginning as a fiery Presbyterian fundamentalist minister, he becomes converted to a liberal religious viewpoint, takes the social Gospel seriously enough to fight for the rights of miners and sharecroppers, loses his pulpit, is jailed and beaten, joins the Communists in their struggles to help the destitute peoples of Arkansas, and at the close of the book is a C.I.O. organizer of Negro and white sharecroppers.

The book is violently sympathetic to all of Mr. Williams' theories, including the most radical, but the facts it relates and the conditions it describes can be ignored by the Church only at its peril. It is written in excellent style and is more exciting than many novels.

Jesus as They Remembered Him. By Chester Warren Quimby. New York and Nashville, Abingdon-Cokesbury Press, 1941. 220 p. \$1.50.

This is a portrait painted by the author from facts made known in the Bible, from knowledge gained by a study of the customs and conditions of the time, and from the interpretations of present-day New Testament scholars. In his analysis, he takes into account Jesus' environment, his heritage, his experiences, motives, distinctive qualities, his message, and his achievements. The completed sketch is thoroughly convincing.

And Great Shall Be Your Reward: The Origins of Christian Views of Salvation. By Paul S. Minear. New Haven, Yale University Press, 1941. 74 p. \$1.00.

An historical study of the Christian idea of salvation and its antecedents in Judaism, Hellenism, and early Christianity. The author concludes that Paul achieved a true and productive synthesis of Jewish and Hellenistic concepts of the goal of life, expressed in his view of the kingdom of God. "Life in the kingdom is for Paul neither wholly present nor wholly future, but at once both present and future in essential interdependence."

Books Received

* **AMERICAN DEMOCRACY ANEW,** by Howard W. Odum, Harold D. Meyer, B. S. Holden, and Fred M. Alexander. Henry Holt. \$1.40.

* **EDUCATION AND THE BOY SCOUT MOVEMENT IN AMERICA,** by Edwin Nicholson. Bureau of Publications, Teachers College, Columbia University. \$1.60.

* **EVANGELISM IN CHRISTIAN EDUCATION,** by Richard L. Ownbey. Abingdon-Cokesbury. \$.60.

* **THE FIELDS OF PERSONNEL WORK,** by John G. Darley. Science Research Associates. \$.50.

* To be reviewed.

† Reviewed in this issue.

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* **THE HYMNAL—ARMY AND NAVY,** Ivan L. Bennett, Editor. A. S. Barnes. \$1.50.

† **THE NATURE OF THE EARLY CHURCH,** by Ernest F. Scott. Scribner's. \$2.00.

* **READINGS IN THE FOUNDATIONS OF EDUCATION,** by Harold Rugg (General Editor). Bureau of Publications, Teachers College, Columbia University. Volume I, \$3.65; Volume II, \$2.50.

RELIGIOUS BODIES. 1936. United States Department of Commerce, Bureau of the Census. Volume II, Part 1, \$1.25; Volume II, Part 2, \$1.50.

* **SELFHOOD AND CIVILIZATION,** by William Heard Kilpatrick. Macmillan. \$1.50.

* **SHADE OF HIS HAND,** by Victoria Booth Demarest. Westminster. \$1.00.

THEN THE LIGHT CAME, by Fred J. Fielder. Muhlenberg Press. \$.60.

WE FOLLOW THE WESTERN TRAIL, by Ruth Wheeler. Macmillan. \$2.00.

* **WE HAVE SEEN HIS STAR,** by Beatrice Plumb. Abingdon-Cokesbury. \$.25.

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YOUTH VOCATIONAL GUIDANCE FOR THOSE OUT OF SCHOOL, by Harry D. Kitson. The Committee on Youth Problems, United States Office of Education. \$10.

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••• Finally •••

The Journal This Month

THIS NUMBER of the *Journal* speaks for itself. It is one of the three "special" numbers planned for the year and gives recognition to the place of the layman in the program of Christian education. You will be interested in the descriptions of prominent laymen of past days and present who have believed in and worked for the development of the church schools. The cover picture was used in the *Journal* some twelve years ago and is repeated by request because of its appropriateness

to the Advance which laymen are now undertaking.

Dr. Throckmorton is especially well prepared to suggest ways of enlisting lay workers. He reentered the pastorate a few years ago after being Director of Adult Work for the Methodist Church, and has had an opportunity to put into practice many of his theories about getting men and women to work. Dr. Shaver's very interesting article will doubtless be the inspiration of more than one sermon in the importance of the teaching work of the church.

The debate between Dr. Coe and Dr.

Johnson continues with undiminished fervor. If you have questions to ask, ask them now. Do not overlook Dorothy Clarke Wilson's Christmas play. It is one of her best.

Word from the Editor

THE EDITOR, Dr. Hayward, who has been on "sabbatical leave" since the first of May, will return to the office about the middle of September. His travels have taken him to California, Alberta, and a circuitous route between. He has also indulged in interesting new studies and experiments. These have included some work in a local church, with a study of the experiences and problems of young people and adults, specialized study covering the history of education, the Bible, and social philosophy, and lessons in pencil sketching—just to fulfill a life-long ambition. He assures us, however, that he has had a reasonable amount of rest and recreation. He reports that the "intellectual and physical refreshment for which the plan of 'sabbatical leave' was inaugurated by the International Council last year has been achieved." Some of his experiences are reflected in his *Meditations* on page 5.

Dr. Hayward expresses his appreciation to those members of the Council staff who have tried to keep his work going during his absence and promises to do the same for them when the time comes for them to have a "sabbatical." Since only one person can go each year, some staff persons feel that their time off is so distant such a promise arouses only academic interest.

Brevities

STATISTICS show that persons married by a religious ceremony have a much higher average of success in married life later than those using a civil ceremony. . . . A Chinese Christian expressed his gratitude for his release from bandits by bringing a hog worth \$60 in Chinese currency to the church, as part of a native movement for the dedication of property to religion. . . . Of 459 high school students in a medium-sized Illinois town, 249 attend church every Sunday, 93 twice a month, 16 once a month, 91 very seldom, and ten never. . . . In 36 states during 1933-1937, 4,000 Negro teachers taught 400,000 adult Negroes to read and write, thus reducing Negro illiteracy by 30 per cent.

They Do the Work

COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

You have probably heard of "Christian Youth Building a New World" and the United Christian Youth Movement. This is the program carried out by the young people and adults, working together, of the United States and Canada. The guidance material prepared for the Movement and the adult supervision behind it are in the hands of the Committee on Religious Education of Youth, otherwise known as "CREY."

This Committee is composed of national secretaries and editors of youth publications from fourteen denominations, three state and city council secretaries in charge of youth work, the youth officers of the Christian Youth Council of North America, one representative each from the Y.M.C.A., the Boy Scouts of America, and the International Society of Christian Endeavor, and representatives from three Professional Advisory Sections.

The phases of youth work represented by CREY members cover the entire range of the church and agency programs for young people between the ages of twelve and twenty-five. What is needed in vacation and weekday church schools? How can summer conferences be made more vital for youth? What help do teachers in church school classes and adult advisors need to aid them in guiding youth in



FRANK D. GETTY

Christian growth? These are typical of both the range and importance of matters continually before CREY.

Part of the main concern this last year has been the development of a program for the intermediate or junior-high age. A sub-committee under the leadership of Miss Nelle Morton has been at work in this field and is making the whole Committee conscious that junior high young people should no longer be considered the "forgotten men."

In 1934 CREY launched the Youth Action Guides which local churches and interdenominational groups have used widely in program-planning. At the present time the Committee is concerned with setting up experimental centers where members can observe youth projects. They are rewriting the Youth Action Guides and are anxious to observe interdenominational youth work in order to know the type of material most needed. Readers of the *Journal* who would be interested in cooperating with this procedure are asked to write to the Department.

Dr. Frank D. Getty, Director of Young People's Work for the Presbyterian Church, U.S.A., became chairman of CREY in 1941. He has brought to the Committee a wealth of experience and his unusual administrative ability. During the year, actions of the Committee are carried out by the Department of Young People's Work, of the International Council of Religious Education, of which the Rev. Ivan M. Gould is Director, Miss Helen Kindt is secretary, and Miss Helene Whitlock is associate secretary.

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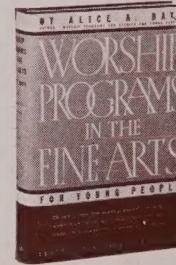
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